THE CATHOLIC CENTENARY

1808-1908

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THE CATHOLIC CENTENARY.

DEDICATION.

TO THE MOST REVEREND JOHN M. FARLEY, D. D.,

ARCHBISHOP OF NEW YORK.

ASSISTANT AT THE PONTIFICAL THRONE.

THE EMINENT CHURCHMAN WHO RULES THE MOST IMPORTANT SEE IN CHRISTENDOM WITH WISDOM AND EVER-INCREASING SUCCESS, THE DEVOTED PASTOR, THE FRIEND OF THE POOR, THE STAUNCH CHAMPION OF CATHOLIC EDUCATION, THE ELOQUENT DEFENDER OF THE RIGHTS OF THE CHURCH, WHOSE PERSONAL ATTAINMENTS AND EXALTED POSITION MAKE HIM AN INFLUENTIAL ECCLESIASTIC, WHOSE VOICE ON PUBLIC QUESTIONS IS HEARD WITH RESPECT FROM THE NORTH TO THE SOUTH, FROM THE ATLANTIC TO THE PACIFIC.—THIS MODEST RECORD OF THE MOST MEMORABLE WEEK IN THE HISTORY OF CATHOLICISM IN AMERICA IS HUMBLY DEDICATED BY THE LEAST OF THE MILLION AND A QUARTER THAT REVERE HIM AS ARCHBISHOP, OBEY HIM AS SPIRITUAL RULER, FOLLOW HIM AS TEACHER AND LOVE HIM AS FATHER.

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MOST REV. JOHN M. FARLEY.
Archbishop of New York.

THE CATHOLIC CENTENARY

1808—1908

AS A NEWSPAPER MAN SAW IT

BY

AUGUSTIN McNALLY

With an Introduction by Ex-Chief Justice Morgan J. O'Brien, an Article on The Ancient Glories of the Roman Catholic Church and a Closing Word by William Winter, the Editorial Remarks of the Principal New York Newspapers; also Eight Full Page and Four Double Page Illustrations.

NEW YORK
MOFFAT, YARD & COMPANY
1908

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Jefferson Winter.

MAR 25 1955

A WORD FOR THE BOOK.

Good reader: In other books this space is usually preoccupied by that age-worn institution, The Preface, wherein is set forth the reason of publication. The preface explains, sometimes apologizes, and the last is worse than the first. Both are foreign to the traditions of the modern newspaper man. It is his vocation to make the public explain and the transgressor repent. By his very nature he is proof against explanations of any kind; when he invades the field held in "happy memory" by the literary fellows, the invasion is never humbled by an apology. The literary man, after all, is only a block removed from the reporter, and a good reporter could "cover" that block with as much ease as Marion Crawford would write a preface to his book.

The writer has, therefore, evaded the burdens of a preface and contented himself with a word for this modest Record of an event that has already taken its place, and a very prominent one it is, in the history of Catholicity in this country. He makes no apology for its appearance, though he would gladly correct any defects in its composition. Except where otherwise indicated, the present volume is the collected, revised and augmented reports of the centennial proceedings that appeared in *The New York Tribune*. There are ten chapters, and each is a story in itself. The first narrates the preparations that were made for the observance of the centennial, and

that entire chapter, which includes an interview with the Archbishop of New York and the opinions of numerous broad-minded citizens, was taken from a supplement of six pages issued with *The Tribune* of Sunday, April 5.

And here the writer avails himself of this opportunity to thank the paper that employs him for permission to reprint his humble contributions. Though it was an assignment apart from his usual occupation on the paper, he was encouraged by the editors, and during the week's celebration he was permitted to furnish the Associated Press, twice a day, with accounts of the various incidents of the centennial. The attitude of the Press in general has not been overlooked. The entire editorials that appeared in the morning and afternoon papers of New York City, forming an impartial estimate of the Catholic Church, are reproduced with the approval of the publishers of those journals.

The introduction was written for me by that splendid type of the American citizen, ex-Justice Morgan J. O'Brien. How much I value that kindness would be of no interest to the public. Mr. William Winter, the venerable dramatic critic of *The Tribune,* has increased my indebtedness to him by writing A Closing Word and permitting the use of his beautiful tribute called "The Ancient Glories of the Catholic Church." That was written, at my request, for *The Tribune's* supplement of April 5. There are numerous persons to whom I owe a debt of appreciation for their encouragement. Let them know that their kindness will not soon be forgotten.

But there is one to whom I can make no adequate ex-

pression of gratitude, His Grace the Archbishop of New York. That Prelate has not only approved of this simple record, but has allowed me to dedicate it to him. And it is only right that I should make known here that His Grace generously abandoned, in my favor, his intention of writing a book that was to have been more comprehensive, and, of course, would have been read with pleasure by his flock. If there be a grateful thought in the dedicatory lines, let it convey my thanks. For the rest I have no fears. If this book should prove a failure, in a material sense, I shall pocket the experience and find pleasure in the reflection that he was a wise journalist who inquired "Why in thunder should a newspaper man have money, anyhow?"

And some cool evening, when the last of the multitude has passed over the only span on the American Continent, I shall gather myself under the right wing of Horace Greeley, light the pipe that drives dull care away, and allow nature to take its course. They will all pass in review before me: John reminding me of the risk; "Jimmie" of the fickleness of the public; Jane, pouting, Catherine, very sorry but proud, and Mary, gentle as a lamb, soothing wounded vanity with sweet words. But ah! the worst rub of all will be when I behold in the distance an iron Counsellor of Christian Perfection (Rodriguez redivivus), a stern face and an inquiring eye. He'll wind his big arms about me and together we'll walk through the blue fields of old Kentucky. Presently we shall arrive at a brook. The Counsellor will place his biretta at an angle devilishly tormenting, and when the

sun is going down behind the distant hill he will address me thus:

"McNally, you've forgotten your A, B, C's," and then offer me an open book,—the Monk's Alphabet.

His index finger will rest heavily on the letter A, and I'll know, then, that it was especially written for me. The handwriting on the wall! That I may be the more impressed, he will read it aloud for me (he never could sing), and his accentuation will make of these words a paring knife that will cut away the sting of defeat,——

Ama nesciri et pro nihilo reputari; hoc tibi
salubrius est, et utilius, quam laudari
ab hominibus.

AUGUSTIN MCNALLY.

New York, May 24, 1908.

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ARCHBISHOP'S HOUSE,
452 Madison Ave., New York,
May 25, 1908.

My Dear Mr. McNally:—

I shall be glad to see brought together, in one volume, the leading facts and features of the centennial celebration of the Diocese of New York.

This memorable event has called forth such enthusiasm from within the Church and such sympathy from without that it is not too much to assume that it marks an epoch in the history of this great city, and, as some are fain to think, in the religious history of the country.

Perhaps never before in the United States has there been such a unanimous expression of kindly feeling toward the great Mother Church on the part of those who are still outside her pale. This fact also would justify the demand that a record of the celebration in permanent form should be made and handed down to posterity.

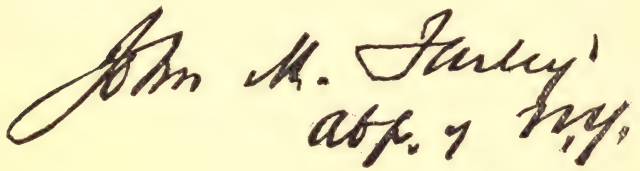
There are those who believe that this spirit of Christian charity is a sign full of hope for the reunion of Christendom at no very distant day. God grant that such hope may be realized!

The important part taken by the entire Press of our city, and indeed of the country at large, in spreading the knowledge of the different phases of the festivities is recognized by all, and this very interesting volume which you have carefully

compiled from the newspaper reports is a striking example of the rapid, accurate and complete methods of modern journalism and reveals what a tremendous instrument for good the Press is when properly managed.

With sentiments of high esteem, I am,

Faithfully yours,



THE ORDER OF PROCESSION.

Prelates who participated in the ceremonies at St. Patrick's, Tuesday, April 28, 1908:

MASTER OF CEREMONIES.

Rt. Rev. Mgr. P. J. HAYES, D. D.

BISHOPS.

Rt. Rev. D. J. O'Connell, D. D., Titular Bishop-elect of Sebaste.
Rt. Rev. Sorer Stephen Ortynsky, D. D., Greek Bishop.
Rt. Rev. G. A. Guertin, D. D., Bishop of Manchester.
Rt. Rev. L. F. Walsh, D. D., Bishop of Portland.
Rt. Rev. J. B. Morris, D. D., Bishop of Little Rock.
Rt. Rev. James B. Davis, D. D., Bishop of Davenport.
Rt. Rev. James A. Hartley, D. D., Bishop of Columbus.
Rt. Rev. Thomas A. Hendrick, D. D., Bishop of Cebu.
Rt. Rev. J. F. Regis Canevin, D. D., Bishop of Pittsburg.
Rt. Rev. William J. Kenny, D. D., Bishop of St. Augustine.
Rt. Rev. B. J. Keiley, D. D., Bishop of Savannah.
Rt. Rev. J. F. Fitzmaurice, Bishop of Erie.
Rt. Rev. E. P. Allen, D. D., Bishop of Mobile.
Rt. Rev. John Monaghan, D. D., Bishop of Wilmington.
Rt. Rev. E. F. Prendergast, D. D., V. G., Auxiliary Bishop of Phila.
Rt. Rev. M. J. Hoban, D. D., Bishop of Scranton.
Rt. Rev. P. J. Donahue, D. D., Bishop of Wheeling.
Rt. Rev. Michael Tierney, D. D., Bishop of Hartford.
Rt. Rev. T. D. Beaven, D. D., Bishop of Springfield.
Rt. Rev. I. F. Horstman, D. D., Bishop of Cleveland.
Rt. Rev. John Brady, D. D., Auxiliary Bishop of Boston.
Rt. Rev. J. J. Hennessy, D. D., Bishop of Wichita.
Rt. Rev. John S. Foley, D. D., Bishop of Detroit.
Rt. Rev. Richard Scannell, D. D., Bishop of Omaha.
Rt. Rev. M. F. Burke, D. D., Bishop of St. Joseph.
Rt. Rev. C. P. Maes, D. D., Bishop of Covington.
Rt. Rev. H. P. Northrop, D. D., Bishop of Charleston.
Rt. Rev. F. S. Chatard, D. D., Bishop of Indianapolis.
Most Rev. Robert Browne, D. D., Bishop of Cloyne.

ARCHBISHOPS.

Most Rev. Henry Moeller, D. D., Archbishop of Cincinnati, Ohio.
Most Rev. W. H. O'Connell, D. D., Archbishop of Boston, Mass.
Most Rev. James H. Blenk, D. D., Archbishop of New Orleans, La.
Most Rev. Paul Bruchesi, D. D., Archbishop of Montreal, Canada.
Most Rev. James E. Quigley, D.D., Archbishop of Chicago, Ill.
Most Rev. J. J. Glennon, D. D., Archbishop of St. Louis, Mo.
Most Rev. John J. Keane, D. D., Archbishop of Dubuque, Iowa.
Most Rev. John Ireland, D. D., Archbishop of St. Paul, Minn.
Most Rev. Joseph Aversa, D. D., Apostolic Delegate Porto Rico and Cuba.

BISHOPS OF THE PROVINCE OF NEW YORK.

Rt. Rev. Thomas F. Cusack, D. D., Auxiliary Bishop of New York.
Rt. Rev. Thomas F. Hickey, D. D., Coadjutor Bishop of Rochester.
Rt. Rev. Charles H. Colton, D. D., Bishop of Buffalo.
Rt. Rev. John Joseph O'Connor, D. D., Bishop of Newark.
Rt. Rev. James A. McFaul, D. D., Bishop of Trenton.
Rt. Rev. Thomas M. A. Burke, D. D., Bishop of Albany.
Rt. Rev. Henry Gabriels, D. D., Bishop of Ogdensburg.
Rt. Rev. Charles E. McDonnell, D. D., Bishop of Brooklyn.
Rt. Rev. Patrick A. Ludden, D. D., Bishop of Syracuse.
Rt. Rev. Bernard J. McQuaid, D. D., Bishop of Rochester.
The Most Reverend Archbishop of New York.
Most Rev. Diomede Falconio, D. D., Apostolic Delegate for the United States.
His Eminence Cardinal GIBBONS.
His Eminence Cardinal LOGUE.

AN INTRODUCTION.

By MORGAN J. O'BRIEN.

The Centennial of the foundation of the See of New York has passed into history as an event of international importance. In any record which may be made of the wonderful success that attended the efforts of all who were engaged, in one form or another, in marking the event, it is but proper that the first place should be accorded to him whose guiding mind and masterful hand initiated, inspired and successfully executed the plans which made the week of celebration one of the most memorable and remarkable of Church celebrations in our country.

While some were inclined to regard the experiment of such a celebration as one of doubtful advantage, Archbishop Farley saw clearly the benefits which would result from a proper celebration of an event which was designed to unite the two loftiest and best sentiments that can actuate mankind, namely, religion and patriotism. Never hesitating, but with the utmost zeal and enthusiasm, he took up the project and brought it to a triumphant culmination. That he was correct in his judgment that the result would be extremely beneficial in promoting a greater regard for religion and patriotism is now the verdict of all.

The widespread results of the Centennial may be measured by the spontaneous appreciation of the President of the United States, who congratulated "all our people upon the general impulse to higher patriotism given by the way in which the celebration was conducted." Such an expression at this time is a fitting sequel to the glowing tribute which Washington paid to the splendid services rendered by Catholics during the Revolution, and which caused Lincoln to send that great Archbishop of New York, Dr. Hughes, to plead the cause of the Union before the Cabinets of Europe, and is evidence that the Catholics of New York under Archbishop Farley are still engaged in promoting the highest ideals and standards of patriotism. Fortunate indeed were we at such a time to have as our spiritual head and guide a man and priest of the attainments and character of Archbishop Farley, to whose hands have been entrusted the destinies of the greatest diocese in Christendom, excepting only the Holy City.

Appointed to the See of New York as the unanimous choice of the people, the suffragan clergy, Bishops and Archbishops of the United States, Archbishop Farley secured the position of great honor, but of equally great responsibility, calling for the exercise of the highest qualities of the scholar, the churchman and the man of affairs. At the outset, with tact and judgment, he suceeded in adjusting all differences without injustice, and

became the great peacemaker in uniting clergy and laity in the ties of concord and charity. This quality is exercised not alone in this diocese, but his influence in the hierarchy has been such that he was able to add the weight and influence of his position and character in securing, with the co-operation of others, that harmony and unity so essential to the advancement of religion, and the working out of the destiny of the Church in America. Happily the days of misunderstanding and lack of harmony in matters of policy have passed, and no greater tribute could be paid to the great Archbishops of this country than a reference to the admirable manner in which they have guided and directed their people, and in the way they have secured that unity and harmony without which development and success along right lines would be difficult, if not impossible. As the result of this spirit of unity, we have secured in this country an exemplification of that hierarchial chain, which by successive links unites the laity to the priests, the priests to the Bishop, and the Bishop to the Vicar of Christ, and thus, by links stronger than steel, the Catholics have become of one heart and mind in all that tends to secure the greatest blessings of religion and the utmost success and prosperity of our country.

In addition to this character of peacemaker, the Archbishop is regarded as one of the great champions of Catholic education.

His insistance that every parish must have a school, and if needs be that a school should be built before the church, has borne fruit in the increased number of schools, and their improved equipment and high standard of scholarship. Cathedral College will be a lasting monument to his zeal for the higher education of the clergy. In this connection it is appropriate to refer to his splendid services in behalf of the Catholic University at Washington, that crowning glory of our educational system. Encountering the difficulties incident to any new venture, this great University has had its struggles, and those of a nature so serious that many feared for the outcome; but there was always one who from its inception has never lost faith and confidence in its ultimate success, and, as the result of his recent efforts in tiding over its financial difficulties, he has removed all cause of anxiety on this score by placing it upon a thoroughly sound financial basis. Not alone by contributions of money, but in the loyal and unqualified support which he has caused New York to accord to the University, he has made it certain that even though he were to carry on the work alone, it was to continue as one of the great educational institutions of the land.

Another among his many-sided activities was his initiation and support of that great work, the Catholic Encyclopedia, which when completed will not only be a wonderful record of

Catholic work and deed, but will necessarily be a subject of just pride and a source of enlightenment, not along to Catholics the world over, but also to others who, differing in faith, will there find the garnered fruit of ages, taken from every clime and country, and pointing out more eloquently than in any other form what Catholics have done toward the advancement of true Christian civilization. The third volume has just appeared, and gives evidence that this monumental work will be prosecuted with energy and ability. Its progress has surpassed all expectation, its triumph is assured, and scholars have predicted that when completed it will be one of the best, if not the best, Catholic Encyclopedia ever published. That it could not have been undertaken and brought to its present degree of perfection without the support and co-operation of Archbishop Farley, thse who are familiar with the difficulties encountered when the project was first undertaken know full well. When the undertaking wavered, and would have been abandoned, it was his courage and hearty support which strengthened the weak and confirmed the strong and which made possible the establishment of a great work, which is destined to reflect credit on all who had any part in its creation and accomplishment.

History will honor Archbishop Farley not only as a peacemaker and as a patron of Catholic education, from the school to the university, but also as a stanch defender of the rights

of the Holy See at a memorable crisis in its history. The mass meeting called by him, which sustained the Holy See in its conflict with the French Government, turned the tide of public opinion in America to the justice of the Catholic cause, a protest which was voiced by one of the greatest assemblages of christendom, which was echoed along the banks of the Seine, and warned the persecutors of the Church in France that the battle for religious liberty and freedom of conscience could not be fought without attracting the attention of the world and the denunciation of those who would attempt to destroy liberty of conscience. This deep and implacable voice of protest was heard throughout the world, and the quarrel when once understood secured for the Catholics of France the moral support and encouragement of all lovers of justice. By his timely action and eloquent defence of the Catholic cause, he rendered a memorable service to religion, and demonstrated the fact that the Church has no difficulty with a republic founded on and guided by the principles of justice.

Nor should his solicitude for all that affects the welfare and prosperity of our own country be overloked, and in recording his many acts of patriotism, the part which he took in the recent panic in allaying the anxiety of the people, and in assuring them of the stability of our banking institutions, should not pass without mention. His words of advice and counsel, spoken

so opportunely and so effectively, were a potent factor in stemming the rising tide of unrest and distrust which for a time threatened our national prosperity.

In addition to the great public services above mentioned, he has in contemplation two other projects full of promise for the good of religion, the inauguration of a great Catholic newspaper, and the foundation of a college for foreign missions. In thus emphasizing the general and widespread subjects which have enlisted his mind and heart, we are not unmindful of the splendid services which, as administrator of this great Archdiocese, he has rendered to religion and charity. As these were also fully enumerated by those who dwelt upon the progress and development of the Church in this Diocese in the century that has passed, it is unnecessary for us to do more than give them a passing mention, and no tribute that could be paid would speak as eloquently of his life-work as do the mute and voiceless, though enduring, monuments which, in the shape of churches and hispitals, homes for the aged and asylums for the young, are to be found scattered throughout our great city, dedicated to religion, education and charity.

This introduction would be incomplete were we not to record the universal respect and affection which the Catholic people entertain for him as a model priest and Bishop. It has seemed proper at this time to refer to some of the achievements which

have distinguished him as a great churchman, an illustrious prelate and a leading citizen, whose abiding faith in and love of our republic are surpassed by none, and who, enjoying the universal affection of his priests and people and the admiration and esteem of our non-Catholic brethren, rules with dignity and peace, justice and power, the See which in importance and influence for good ranks second only to the great See of Peter.

THE ANCIENT GLORIES OF THE CATHOLIC CHURCH.

BY WILLIAM WINTER.

To think of the Roman Catholic Church is to think of the oldest, the most venerable, and the most powerful religious institution existing among men. I am not a churchman, of any kind; that, possibly, is my misfortune; but I am conscious of a profound obligation of gratitude to that wise, august, austere, yet tenderly human ecclesiastical power which, self-centred amid the vicissitudes of human affairs, and provident for men of learning, imagination, and sensibility throughout the world, has preserved the literature and art of all the centuries, has made architecture the living symbol of celestial aspiration, and, in poetry and in music, has heard, and has transmitted, the authentic voice of God.

I say that I am not a churchman; but I would also say that the best hours of my life have been hours of meditation passed in the glorious cathedrals and among the sublime ecclesiastical ruins of England. I have worshipped in Canterbury and York; in Winchester and Salisbury; in Lincoln and Durham; in Ely and in Wells. I have stood in Tintern, when the green grass and the white daisies were waving in the summer wind, and have looked upon those gray and russet walls and upon those lovely arched casements,—among the most graceful ever devised by human art,—round which the sheeted ivy droops, and through which the winds of heaven sing a perpetual requiem.

I have seen the shadows of evening slowly gather and softly fall, over the gaunt tower, the roofless nave, the giant pillars,

and the shattered arcades of Fountains Abbey, in its sequestered and melancholy solitude, where ancient Ripon dreams, in the spacious and verdant valley of the Skell. I have mused upon Netley, and Kirkstall, and Newstead, and Bolton, and Melrose and Dryburgh; and, at a midnight hour, I have stood in the grim and gloomy chancel of St. Columba's Cathedral, remote in the storm-swept Hebrides, and looked upward to the cold stars, and heard the voices of the birds of night, mingled with the desolate moaning of the sea.

With awe, with reverence, with many strange and wild thoughts, I have lingered and pondered in those haunted, holy places, but one remembrance was always present,—the remembrance that it was the Roman Catholic Church that created those forms of beauty, and breathed into them the breath of a divine life, and hallowed them forever; and, thus thinking, I have felt the unspeakable pathos of her long exile from the temples that her passionate devotion prompted and her loving labor reared.

CLAUDIT
ET
APERIT

The White House, Washington,

May 1, 1908.

My Dear Archbishop: Now that the celebration of the anniversary is over, I want, in the first place, to congratulate you on its great success. In the next place, I want to congratulate all our people on the impulse to higher patriotism given by the way in which the celebration was conducted, and, finally, in what is much the least important, I want to thank you personally for your very kind and courteous allusion to myself on last Tuesday.

With all good wishes, believe me,

Faithfully yours,

Theodore Roosevelt

Archbishop John M. Farley,
452 Madison Avenue,
New York.

CHAPTER I.

PREPARATIONS FOR A MEMORABLE ANNIVERSARY.

(New York Tribune, Sunday, April 5, 1908.)

CELEBRATION BOTH CIVIC AND RELIGIOUS.

REVIEW OF 40,000 LAYMEN AT CATHEDRAL.

MONSIGNOR FALCONIO TO IMPART POPE'S BLESSING—WEEK OF THANKSGIVING CEREMONIES IN DIOCESE.

With the rising of the sun next Wednesday the Catholic Church in this city will contemplate a hundred years of activity. It will have rounded out, on that day, a fruitful century. That Church, as is well known, was here long before Pius VII signed the bull by which it was encouraged to continue the labors of its early missionaries; but it was then a mission of the American mother church of Catholicity in Baltimore, and was governed from the old Maryland town. Rome gave it a Bishop and it looked upward. There was a body, and the head was where it ought to be, with the body.

Gradually the diocese multiplied in membership, spread its teachings and increased its power for good. Rome, in time, gave it an Archbishop, and still later a Cardinal. There are now more than a million Catholics in the Diocese of New York.

The completion of this hundred years of activity will be made by the clergy and laity, headed by Archbishop John M. Farley, an occasion for extraordinary rejoicing. As already published in The Tribune, the week beginning Sunday, April 26, has been set apart for that purpose. The programme, an elaborate one, is now completed. Because of the unusual interest the celebration will have for a multitude of citizens, The Tribune presents to-day a special supplement reviewing the history of the Catholic Church in this diocese and enumerating its varied achievements. The entire proceedings will be reported in this paper.

RELIGIOUS AND CIVIL CEREMONIES.

The ceremonies attending the observance of the centenary will be both religious and civil, parochial and general, and the dominant note in the rejoicing will be one of gratitude. In fact, it will be a seven-day Te Deum for a great work well done. On the morning of April 26 a mass of thanksgiving will be sung in every Catholic Church, mission, chapel, convent, university and benevolent institution throughout the greater city. That is the day set apart by the Archbishop for parochial rejoicing, and numerous and varied parishes that comprise the archdiocese will join in the common offering. Appropriate remarks on the character of the celebration will be made by the rectors in charge.

St. Patrick's Cathedral will be the scene of the formal religious ceremonies, and there, on the morning of April 28, the American hierarchy will join with Archbishop Farley and his people in a general thanksgiving. Two Cardinals and the Papal Delegate, Monsignor Falconio, will participate in the ceremony. At 11 o'clock the formal observance of the centenary will begin

CARDINAL M'CLOSKEY.

The first American Prelate to be made a Prince of the Church.

with a Pontifical Mass of thanksgiving, and the celebrant will be Cardinal Logue, Archbishop of Armagh and Primate of All Ireland. America's only representative in the Sacred College, Cardinal Gibbons, will deliver the sermon. The Papal Delegate will assist at the mass and share in the general rejoicing as the representative of the Vatican.

TO IMPART POPE'S BLESSING.

The Pope will crown the ceremonies with a special blessing, that will be imparted in his name by Monsignor Falconio. The same evening, at 8 o'clock, there will be Pontifical Vespers, and the Papal Delegate will be the celebrant. Archbishop John J. Glennon will preach.

Wednesday will be children's day. On that morning delegations of little Catholics from every parish in the city will march to the Cathedral and, as their parents will have done the day previous, join in thanksgiving. There will be a solemn mass at 10 o'clock, and a choir composed entirely of parochial school pupils will sing the various parts of it. The choir has been organized and is being trained under the direction of Father Young, a Jesuit.

That night the most important of the public functions will be held at Carnegie Music Hall. It will be a general meeting of the Catholic citizens of the town, to which distinguished non-Catholics have been invited. Ex-Justice Morgan J. O'Brien will preside. There will be lay and clerical speakers. The principal addresses will be made by Cardinal Logue, Archbishop Farley, Paul Fuller, W. Bourke Cochran, John J. Delany and Dr. James J. Walsh. On Thursday morning, April 30, there will be requiem services at the Cathedral for the deceased Bishops and Priests

of the diocese. In the evening the Catholic Club will throw open its doors in honor of the visiting Prelates.

PARADE OF 40,000 LAYMEN.

The clergy have arranged to give a dinner at one of the hotels for Archbishop Farley and his distinguished confreres in the American hierarchy. The date of that function will be made known later. On Saturday afternoon the festivities will close with a May Day procession, in which at least 40,000 Catholic laymen will march. It will be headed by a committee of one hundred members of the Catholic Club, and will be reviewed by Archbishop Farley and his guests from a grandstand to be built in front of the Cathedral. This, it is expected, will be one of the most imposing gatherings of Catholics in one city since the still well remembered torchlight procession with which was closed the last Plenary Council of Baltimore. Every parish in the city will have a large representation. The committee on parade has ruled that the marchers shall not wear the regalia of any organization. It is not to be a day for the wearing of green or the display of uniforms, but one on which delegations of Catholics of Irish, German, Polish, Greek, Italian, Hungarian and Bohemian lineage will unite to show the strength of the Catholic body. The only adornment of the marchers will be a red, white and blue boutonniere.

The arrangements for the centenary exercises are in the hands of committees of the clergy and laity, as follows:

COMMITTEE OF THE CLERGY.

Invitation—The Right Rev. Monsignor Mooney, V. G., P. A., chairman; the Right Rev. Monsignor McCready and the Rev. Matthew A. Taylor.

Printing—The Rev. Joseph F. Flannelly, chairman; the Rev. J. N. Connelly and the Rev. Dr. J. F. Delaney.

Press—The Very Rev. Monsignor Murphy, chairman; the Rev. M. J. Henry, the Rev. L. J. Evers and the Rev. John T. Smith.

Finance—The Rt. Rev. Monsignor Lavelle, V. G., chairman; the Rev. M. C. O'Farrell, the Rev. M. J. Phelan, the Rev. J. W. Power, the Rev. M. A. Cunnion, the Rev. Dr. F. H. Wall, the Rev. Peter McNamee, the Rev. J. L. Hoey, the Rev. E. T. McGinley, the Rev. J. J. Owens, the Rev. J. A. McKenna, the Rev. Thomas M. O'Keefe and the Rev. B. J. Reilly.

Reception—The Right Rev. Monsignor Lavelle, V. G., chairman; the Right Rev. Dr. Bishop Cusack, the Right Rev. Monsignor Edwards, V. G.; the Right Rev. Monsignor McGean, the Right Rev. Monsignor Kearney, the Right Rev. Monsignor McCready, the Right Rev. Monsignor McKenna, the Very Rev. Monsignor Lammel, the Rev. James J. Flood, the Rev. Dr. H. A. Brann, the Rev. G. A. Healy, the Rev. J. C. Henry, the Rev. Thomas J. Ducey, the Rev. N. J. Hughes, the Rev. J. A. Gleason, the Rev. W. L. Penny, the Rev. T. F. Lynch, the Rev. Henry Prat, the Rev. H. J. Gordon, the Rev. J. J. Keogan, the Rev. G. Huntman, the Rev. P. F. Maughan, the Rev. E. Cronin, the Rev. L. von Kovacs, the Rev. J. H. Strzelecki, the Rev. Dr. E. Heinlein, the Rev. J. T. Prout, the Rev. W. O'B. Pardow, S. J.; the Rev. G. M. Searle, C. Sp., the Rev. Peter Grein, C. SS. R., the Rev. John Dolan, P. S. M., the Rev. Thomas Darbois, A. A., the Rev. Ernest Coppo, the Rev. Anthony Demo, the Rev. J. B. Stark, O. F. M., the Rev. William Biskorovany and the Rev. T. Wucker, S. P. M.

School—The Rev. J. J. Kean, chairman; the Rev. Dr. John

McQuirk, the Rev. William Livingston, the Rev. J. T. McEntyre, the Rev. J. B. Curry, the Rev. M. J. Considine, the Rev. T. F. Myhan, the Rev. P. J. Minogue, the Rev. H. Nieuwenhuis, the Rev. T. J. McCluskey, S. J., the Rev. Fidelis Speidel, C. SS. R., the Rev. Joseph L. McCabe, O. C. C., the Rev. Capistran Claude, O. M. Cap., and the Rev. T. McMillan, C. S. P.

To Confer with Laity—The Rev. Dr. D. J. McMahon, chairman; the Rev. J. P. Chidwick, the Rev. J. D. Lennon and the Rev. J. H. Dooley.

Music—The Very Rev. Monsignor Lammel, chairman; the Rev. E. M. Sweeny, the Rev. J. A. Kellner and the Rev. M. J. Fitzpatrick.

Parade of Catholic Societies—The Right Rev. Monsignor Mooney, V. G., P. A., chairman; the Rev. Peter Farrell, the Rev. Thomas F. Gregg, the Rev. George T. Donlin, the Rev. W. H. Murphy, the Rev. Dr. D. F. X. Burke, the Rev. Joseph H. McMahon, the Rev. P. E. McCorry, the Rev. J. S. Braun, the Rev. D. H. O'Dwyer, the Rev. T. F. Murphy, the Rev. Otto Strack, the Rev. J. R. Meagher, O. P., the Rev. M. P. Smith, C. S. P., the Rev. J. J. Hughes, C. S. P., the Rev. Bernardine Polizzo, O. F. M., the Rev. Arthur Letellier, S. S. S., the Rev. Bernard Kevenhoerster, O. S. B., and the Rev. E. G. Dohan, O. S. A.

THE LAY COMMITTEES.

Invitations—John G. Agar, chairman; John E. Alexandre, M. C. Bouvier, James Byrne, Gerald Borden, James D. Carney, Royal Phelps Carroll, R. F. Collier, Martin J. Condon, Frederic R. Coudert, John Crane, D. C. Connell, Henry M. Connolly, John J. Deery, John T. Doolings, Pedro De Florez, J. Rhinelander Dillon, Eric Dahlgren, Charles H. Duffy, Edward P.

Finney, Thomas L. Feitner, John Farley, George J. Gillespie, Joseph P. Grace, Robert J. Hoguet, Auterbridge Horsey, jr., Ernest Iselin, Charles Jones, Edward L. Keyes, jr., Dr. Joseph J. Kuhn, Dr. A. M. Leon, John B. Mayo, Charles L. Montant, Thomas M. Mulry, Dr. J. B. McCaffrey, Arthur McAleenan, Dr. John B. McCaffrey, Thomas McCarthy, William H. McIntyre, Dr. Dennis McDonald, William H. Morgan, John Murphy, Augustus Noel, Alfonso De Navarro, James Naughton, J. C. Neiser, John J. O'Donohue, George C. Poirier, Henry J. Ryan, John Jerome Rooney, W. J. Spain, James Spellman, Theodore E. Tack, Dr. Francis L. Toomy, Emile Vatable, J. E. Ward, Louis Watjen and Henry Collins Walsh.

Parade—E. J. McGuire, chairman; Raymond F. Almirall, Alfred Amy, Eugene L. Barnard, Nicholas J. Garrett, Thomas Brady, Thomas J. Brady, William E. Burke, Edward J. Butler, P. Vincent Butler, Joseph Brunner, P. F. Brunner, John J. Byrne, Daniel E. Cohalan, Hugh G. Connell, Louis M. Connolly, William H. Corbett, L. D. Conley, Edward J. Cornelis, Thomas Crimmins, Frank P. Cunnion, John A. Davidson, Dr. Joseph A. Dillon, Thomas C. Dougherty, James P. Dougherty, John F. Doyle, John F. Doyle, jr., Nathaniel Doyle, James L. Du Vivier, Charles P. Doelger, Charles Early, Joseph Early, Aloysius Eisner, John J. Falahee, Stephen Farrelly, Austin Finegan, Thomas Fitzsimmons, James Fitzpatrick, Frank S. Gannon, Philip Gaynor, Colonel Joseph A. Goulden, Charles J. Hardy, John A. Henneberry, Edward V. Holland, Edward Hassett, Thomas C. Innd, John J. Kelly, Roderick J. Kennedy, George E. Kilgore, Hugh King, Percy J. Kling, William R. King, Alphonse G. Koelble, Peter A. Lalor, James D. Lynch, Dr. John B. Lynch, James Lynch, Harry I. Meehan, Thomas F. McAvoy,

John Henry McAleenan, William McKiever, Joseph Mulqueen, T. J. Murray, William P. Myhan, W. P. McGinley, Arthur G. O'Keefe, Joseph J. O'Donohue, Louis V. O'Donohue, Thomas J. O'Donohue, Francis O'Connor, John G. O'Keeffe, Francis O'Neill, John O'Sullivan, Hugh O'Donohue, John J. Phelan, John J. Pulleyn, J. J. Quigley, Clarence Ramsey, P. J. Scully, Frank W. Smith, Dennis A. Spellisey, Albert Steinlein, Alfred J. Talley, John M. Tierney, James M. Tully, Louis M. Thiery, August Thiery, Richard L. Walsh and John B. White.

Programme—Dr. Francis J. Quinlan, chairman; Richard Baker, John J. Boyle, William M. Byrne, P. J. Carlin, Thomas F. Conway, Thomas J. Colton, William E. Clare, Dr. Charles Chetwood, Charles L. Du Vivier, Dr. Thomas Addis Emmet, Colonel J. D. Emmett, Dr. George Edebohls, Joseph H. Fargis, Joseph Frey, Dr. Jose M. Ferrer, P. Griffin, W. Russell Grace, Dr. J. A. Hoffheimer, William H. Hurst, Charles N. Harris, William L. Harris, William E. Iselin, Henry L. Joyce, Eugene Kelly, Edward L. Keyes, sr., Roland F. Knoedler, Maurice La Montagne, Joseph Liebertz, Dr. James Lee, Robert McGinnis, John McAnerney, Constantine McGuire, James McGovern, Dr. John J. McGrane, Dr. John T. McCafferty, Joseph J. McHugh, W. T. McManus, Michael T. Mannion, Jose F. de Navarro, Harold H. O'Connor, William P. O'Connor, William C. Orr, Thomas S. O'Brien, M. J. O'Brien, William Paine, James J. Phelan, Joseph T. Ryan, John C. Sheehan and Daniel F. Treacy.

Reception—John Fox, chairman; J. Henry Alexander, Dr. Edward Aspell, Walter A. Burke, John J. Barry, John Burke, Thomas F. Byrnes, P. F. Collier, Henry Campbell, John D. Crimmins, jr., Edward Connell, John F. Carroll, J. J. Coogan, Thomas E. Crimmins, James Cunnion, Francis B. Delahunty,

John P. Dunn, Joseph J. Dillon, Dr. John Dwyer, George Ehret, jr., E. D. Farrel, John Flanagan, F. J. Hogan, John Hayes, Forbes J. Hennessy, Francis Higgins, Francis B. Hoffman, J. Henry Hagerty, Thomas J. Higgins, Bryan L. Kennelly, P. Kiernan, Charles F. Murphy, Dr. Peter Murray, John Mahoney, John Morgan, Joseph McAleenan, Michael Mulqueen, William P. Mitchell, P. C. Meehan, Robert E. McDonald, Miles M. O'Brien, John F. O'Brien, Daniel O'Connell, Thomas J. O'Neill, W. F. Plunkett, John J. Quinlan, George F. Roesch, John A. Ryan, Allan A. Ryan, Edward J. Scott, Michael Sheehy, Edward C. Sheehy, John Slattery, Vincent J. Slattery and George L. Sterling.

Speakers—Eugene A. Philbin, chairman; Edward B. Amend, Dr. John Aspell, John J. Brady, John V. Bouvier, Louis B. Binsse, W. Bourke Cockran, Joseph E. Corrigan, Richard R. Costello, Joseph H. Day, John J. Delany, Victor J. Dowling, James Fitzgerald, Charles V. Fornes, Paul Fuller, George H. Fearons, Leonard A. Giegerich, John W. Goff, Charles G. Herbermann, Charles G. Hendricks, Henry W. Herbert, James G. Johnson, John D. Kernan, Richard P. Lydon, William Lummis, David McClure, George D. Mackay, Patrick F. McGowan, E. E. McCall, Thomas F. Murtha, James W. O'Brien, E. J. O'Brien, James J. O'Gorman, Thomas C. O'Sullivan, Conde B. Pallen, Lorenzo Semple, Edward P. Slevin, M. J. Scanlan, Charles W. Sloane, C. J. Sullivan, Andrew J. Shipman, Dr. James J. Walsh, Thomas F. Woodlock and Schuyler Warren.

Finance—Herman Ridder, chairman; Louis H. Amy, Michael E. Bannin, James Butler, Lawrence J. Callanan, John D. Crimmins, Cornelius Callahan, Peter Doelger, M. J. Drummond, James Devlin, Andrew Davey, George Ehret, John J. Friel,

James A. Farley, Thomas A. Gardiner, Hugh J. Grant, Henri Gourd, C. Geoghegan, Henry Heide, Adrian Iselin, Hugh Kelly, Thomas Kelly, George W. Loft, Thomas McCarthy, Auguste P. Montant, Jules A. Montant, Henry Maillard, Clarence Mackay, John B. Manning, William A. MacMahon, Henry McAleenan, John F. O'Rourke, M. J. O'Brien, Edward Rafter, Thomas F. Ryan, John J. Radley, William F. Sheehan, Myles Tierney, Jules Vatable, Patrick Ward and John Whalen.

"IS CHRISTIANITY A FAILURE?"

It was Gibbon who observed that the real strength of the Catholic body was the "blind" adherence of the multitude to its mystical doctrines and its priesthood, and later Macaulay declared that the secret of its great power was its "wonderful organization." At such a joyful period in the history of Catholicity in New York it is natural that attention should be directed to Archbishop Farley, the representative of that power in this city. He has governed the Church here since the death of Archbishop Corrigan, and that he was the choice of the priests and the Bishops of the province to succeed Archbishop Corrigan is sufficient evidence of his ability as an administrator. He is not yet sixty years old and is in splendid health. A moment's conversation with him reveals a man of simple habits, with a firm conviction that his Church is God's Church and that the world is gradually coming to look upon it as such.

It was in just such a mood the writer found His Grace, several days ago, at the episcopal residence in Madison avenue. He was pleased to know that The Tribune had taken account of the importance of a century of Catholic activity, and reminded his visitor that he had been reading The Tribune for twenty-five years. That was encouraging. The reporter knows no fear in

the presence of an "old subscriber," let his raiment be purple or black. Would the "old subscriber" give the reporter the benefit of his vision of the Catholic Church in New York City a century hence? It was a long road to travel. Many years before his death Cardinal Newman accomplished the task with ease and rare good taste. That Prelate pictured for a body of Irishmen, in language beautiful and precise, the condition of Ireland "a hundred years hence," and from that day to this those now famous lines, "*I see a country,*" have been repeated in church and hall by fervid laymen and young clerics in English speaking countries the world over. The Archbishop had, therefore, a precedent, and one that was not clouded by the spectre of mitred Lords or a disinterested Commons. Moreover, he had something upon which to build his hopes. The seed sown a hundred years ago in old Manhattan had been fruitful beyond the expectation of the most sanguine. The scattered mission of a century ago was now a compact and noble body. Yes, he would put in words his view of the Catholic body in New York years hence.

"The future is encouraging," he said. "Our Church will be more successful than ever. The people have come to believe that the truth will prevail. The truth must prevail. The present flourishing condition of the Catholic Church in this town was brought about by the self-sacrifice of early missionaries and the never faltering zeal of their successors, the first Bishops and priests of the diocese. During the few years of my administration I have baptized and received into the Church numerous men and women. The present average of conversions is five thousand a year. Our gains in the future will not be less. The people are steadily drifting to the old faith. Why? Because of its foundations. It was founded on a rock that has resisted the ravages

of time, war and novelty, which have worked the ruin of every human institution. It never changes."

Asked what agencies he considered the most effective in strengthening the Church numerically, the Archbishop said:

"The three causes that have made for the growth of the Church in the past are still active and will always prove fruitful. These are: First, natural increase, which among our Catholic people is decidedly marked because of their profound reverence for the sanctity of the family life—the root of society. That which is proving many a country's curse and many a people's shame is rarely found among them. Secondly, immigration will bring to our shores for generations to come large accessions from Catholic countries, and from whatever land they may hail they are all dear to the Church, and will be cherished by this alma mater of the nations. As you see in this cosmopolitan city, there is hardly a race on earth for which she has not provided churches and schools in the most crowded as in the most select quarters of the town. Third, conversions bring a large increase yearly to the fold. This is a source of the Church's expansion little studied and less known.

"But there is another agency that, in its own quiet way, has been more effective than any. I refer to the army of young women employed as servants throughout this great city. You may not understand why it should be so, but it is a fact that the girls, our Catholic domestics, God bless them, are a powerful agency in the conversion of non-Catholics. Their fidelity to those who employ them, their splendid devotion to the faith of their fathers and their clean lives leave a deep impression. Indeed, our Church owes much to that army of servants."

The approaching celebration was next. "What was its mean-

ing to the Catholics of the city, its significance to non-Catholics?" He said:

"One thing the centennial celebration, with its presentation of the vast expansion of the Catholic Church in our midst, will place in high relief before the world is that she is not the child of any particular clime or age; that she flourishes, is as prolific and is a force as strong for civilization in the twentieth as in any century of her long and checkered history. 'Go teach all nations' was her commission, and she still fulfils it as valiantly as in the days of the Apostles. The centennial will answer with no uncertain voice the question so often on the lips of the scoffer, 'Is Christianity a failure?'"

There are two subjects upon which His Grace does not hesitate to make public his opinions—the integrity of the home and the power of the parochial school system. His views on the divorce question have been frequently mentioned in the press, and there is no need here to dwell further on them except to say that he is irrevocably opposed to divorces. He told the writer that were there nothing else to prove the indissolubility of the marriage tie the words "until death" used in the Catholic ceremony should be argument enough for any man or woman. Because of his inflexible views on divorce the Archbishop will not marry a Catholic and a Protestant. He makes no exception to that rule.

"I permit my priests to marry Catholics and Protestants, but there is no reason why I should lend the dignity of my holy office to a union which may be severed at any time by our courts. When I was a young Bishop the local courts dissolved a Catholic marriage, blessed by my predecessor, and on that day I made up my mind I should never allow myself to marry a

Catholic and a non-Catholic, and I never shall. Our divorce laws are nothing short of an attack on the Christian home."

The fireside and the school are easily associated. His Grace is proud of the parochial school system, and declared that, at least in the Archdiocese of New York, it was now as efficient as any elementary educational institution in the country.

"There is an erroneous idea abroad concerning our schools," he said. "By many they are supposed to be established for religious instruction. That is not the only excuse for their existence, though it is not denied that our children are there taught the essentials of the Catholic faith, that they may be its standard bearers. The parochial system is in the hands of experienced educators, and every school throughout the archdiocese is rigidly investigated, from time to time, by the board of inspectors.

"The Church has encountered opposition within the fold, even when the necessity of such a system became obvious. Even now there are some persons opposed to it, but happily the good work accomplished, the extensiveness of the system and the splendid school buildings are sufficient argument against all strictures. Our people want Catholic schools. Thirty-eight new parochial schools, with an attendance of fourteen thousand, have been added to our school system in the last five years. We shall go on improving our schools from year to year and building high schools while there is room for a single improvement."

Of the numerous tributes from non-Catholics, printed in The Tribune's supplement, several are reprinted here, the first from William Winter, the second from the late lamented Dr. Dix, of old Trinity. Neither of those require a word of

introduction or eulogy from the writer. William Winter has been The Tribune's dramatic critic for forty-two years, and he is, without a doubt, one of the very few living men of letters writing English with the purity and beauty that characterize the works of Gibbon, Macaulay, Cardinal Newman, etc. His "Ancient Glories" appears in the introductory pages to this record of days.

The Rev. Dr. Morgan A. Dix inherited goodness and all its attributes from an illustrious American family. The City of New York was the better for his living in it. A zealous priest, a courageous citizen, a broad and saintly character—his memory will not soon be forgotten. When asked by The Tribune to express his views of the Catholic Church and its influence for good in the community, he wrote:

To the Editor of The Tribune.

Sir: I have pleasure in sending, through you, to our Roman Catholic friends in this city some word of congratulation on the occasion of an approaching anniversary in the history of their diocese. I am not familiar with the circumstances of the event which they will commemorate, but it suffices to know that it is one which fixes their attention and inspires them with happy and grateful thoughts.

It is, therefore, in order for others to say that we sympathize with them in their rejoicings and offer them our best wishes. Personally, it is a satisfaction to express the interest with which I have regarded the position and work of their Church in this vast and confusing metropolis. It is also a pleasure to recall the names of many men of prominence in that communion, whom in past years I have had the privilege of numbering among my acquaintances and friends—men who have passed from

stations which they adorned to seats where they are now at rest in the Lord.

Of such were Archbishop Hughes, renowned alike for his learning and ability as Prelate, his power and wide influence as a statesman and his loyalty to the national cause in the darkest hour of our history, and Cardinal McCloskey, a gracious gentleman and a pattern of virtues, beloved and honored by all. Of such among jurists were Chief Justice Charles R. Daly and Judge James T. Brady, of whom my recollections are delightful, to which names let me add those of another dear friend, the illustrious scholar and savant, Henry James Anderson, and that brilliant ornament of the New York Bar, Mr. Coudert.

I make no mention here of others still living whose friendly intercourse has not yet been broken by the advancing steps of inexorable death. As for the religious body of which these good people were and are members, I regard it as a great, conservative power, acting as a barrier against the disorganizing and revolutionary movements of the day, and standing for law and authority, for the truth of the supernatural order on which this lower order depends, for the value of clear, dogmatic teaching as the necessary basis of good morals, and for the vitalizing power of divine grace applied through the Holy Sacraments; and I daily pray for all, whatever be their style or title among us, who do what they can to resist the tremendous pressure of the irregular and experimental activities of our time and to endeavor to save Christian civilization from subversion and society from chaos.

I remain, very truly yours, MORGAN DIX.

FROM A DISTINGUISHED RABBI.

The centenary of the Catholic diocese in this city is an epochal event. It appeals to our sense of historical perspective and to our appreciation of the factors that make for the upbuilding of our country.

One hundred years ago this nation was still in its infancy. Republican form of government was still regarded as a precarious experiment. Those sturdy men from Ireland's shore who adopted our flag and our Constitution and assimiliated with American ideals have added to the brain and brawn of the land and have become part of the warp and woof of our country's progress. They fought in our wars, they labored in our peace for the integrity of the nation, for the strength of its government, for the majesty of its laws, for the glory of its flag.

The young, promising Catholic Church of a century ago has grown into a powerful diocese whose ramifications in this city, touching the young, the adolescent and the old, in a thousand different ways, are so many propagators of higher manhood and womanhood.

This organic Vicar of Heaven is the city's ally, enlisted, as are other religious bodies, in its crusade against the darkness of ignorance and superstitution and the thick darkness of error and sin. It is a lighthouse to many thousands, aye, millions, who, guided by it, avoid the dreaded rocks of spiritual destruction. A great responsibility rests on those who tend this light that points the way for so many from despair

to joy, from death to life.

Our heartiest felicitations to this Catholic hierarchy, to its clergy and its laity. May the great dome that marks this centennial be only the foundation stone of a still greater cathedral. The stone which the builders rejected has become one of the chief cornerstones of the Lord's house.

JOSEPH SILVERMAN.

BISHOP GREER'S TRIBUTE.

To the Editor of The Tribune.

Sir: Permit me to extend, through the columns of your paper, my hearty congratulations to the Roman Catholic Church in this city upon the good and successful work which has been accomplished by it during the past one hundred years and since it became an independent diocese. During that time it has always made its influence very strongly felt in behalf of good morals and good citizenship, and has done much to promote the general public welfare, as well as to minister, through its numerous charities, its hospitals, homes, asylums and other philanthropic institutions, to the comfort and the relief of the sick and the destitute and the other unfortunate members of the community. Believe me, very sincerely yours,

DAVID H. GREER.

In response to requests from the compiler and editor of this little volume many American Prelates sent greetings to the Archbishop and his people, and His Eminence, Cardinal Gibbons, took occasion to congratulate The Tribune for its special appreciation

of the importance of the centennial. The Apostolic Delegate, Monsignor Falconio, who represented the Vatican at the ceremonies, dictated the following message, with which this chapter will be closed:

APOSTOLIC DELEGATE REJOICES.

The centenary of the establishment of the Diocese of New York marks in great lines the progress of the Catholic Church in the United States.

When His Holiness Pope Pius VII, on April 8, 1808, signed the bull for its erection and assigned to it as its territory the whole State of New York and the eastern part of New Jersey contiguous to New York, perhaps he never imagined that a diocese which then had only one church, three or four priests and a few thousand Catholics would in the period of one hundred years have grown to such an extent as to comprise within its limits a number of flourishing dioceses, thousands of priests, millions of Catholics and every kind of educational and charitable institution.

This extraordinary development, perhaps unequalled in the history of the Church, has rendered New York, the metropolis of the United States, one of the greatest strongholds of the Catholic Church in the world. Hence, on this solemn occasion it truly claims our admiration and our best congratulations. It is also a source of great consolation to observe the still brighter prospect which the diocese promises for the future. This hopeful expectation is engendered in us by the zeal of the illustrious prelate who at

present presides over its destiny, by the well known doctrine and spirit of self-abnegation of the clergy and religious communities, by the faith and generosity of the people, and by that unity of thought and action which binds them all, in obedience, reverence and love, to the Pope, the supreme pastor of Christ's divine church.

Consequently, our Holy Father, the Pope, Pius X, cannot but be highly pleased at the progress which the diocese has made and at the bright prospect which it promises for the future.

D. FALCONIO, Apostolic Delegate.

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HIS EMINENCE CARDINAL LOGUE.
Archbishop of Armagh and Primate of All Ireland

CHAPTER II.

AN IRISH CARDINAL ARRIVES OFF SANDY HOOK.

(Sunday, April 26, 1908.)

Ireland's first Bishop and only Cardinal—Logue of Armagh—is here! He arrived yesterday on the Cunarder Lucania and brought with him, under the red robe, what he could not leave behind—a beautiful simplicity and a cheery disposition. There are cunning souls in the great Catholic body, but the Prelate from Armagh is not one of them. A more unpretentious person could scarcely be imagined. The first impression is almost conclusive, for his face, his eyes, his large, sloping forehead are all indicative of a man of knowledge and ability. He understands. That is enough for him. If other persons can perceive no special talent in him, he will not, could not, impress them with his importance.

Not more than five feet and a half in height, with a visible stoop, gray, closely cropped hair, a ruddy, oval face and blue eyes—the Irish Cardinal is a Gaelic edition of Hugo's simple Prelate portrayed in "Les Miserables." His "venerableness" has been frequently alluded to in the sketches that have been

published from time to time. If that word were used as a compliment to general appearance it was not well chosen, for it may be reasonably questioned whether there is a younger man in all Ireland than Cardinal Logue, of Armagh. He has seen sixty-seven years, and those who had the pleasure of meeting him yesterday will tell you that he could still umpire a football game or settle a point in cricket.

Cardinal Logue comes here to participate this week in the ceremonies of the centenary of Catholic activity, and on Tuesday morning will be the celebrant of pontifical mass of thanksgiving at St. Patrick's Cathedral, when he will be surrounded by the entire hierarchy of the Catholic Church in the United States, headed by Cardinal Gibbons.

The Lucania, on which he was a passenger, was stuck in a heavy fog yesterday for ten hours, and did not reach her pier until late in the afternoon. The Cardinal, however, was taken aboard the steamer Isabel while the big liner was steaming into Quarantine. A numerous company of the clergy and laity, including Monsignor McCready, Monsignor Hayes, the Rev. D. J. MacMackin, Monsignor McGean, the Rev. J. E. Lewis, the Rev. C. P. Cassidy, E. J. McGuire, Roderick J. Kennedy, Charles Murray, Frank P. Cunnion, Andrew J. Shipman, George Lavelle and Patrick McKiernan, boarded the Isabel at Pier A at 6 o'clock yesterday morning, and the boys' band from the Mission of the Immaculate Virgin entertained them on the way out.

As soon as the Lucania hove in sight the band struck up "The Wearin' o' the Green," and, a few moments later, the figure of the Irish Cardinal was seen on the starboard of the Cunarder. A rousing cheer went up from those on the Isabel

and was sent back by the passengers on the Lucania, who had gathered about the distinguished visitor. Archbishop Farley went aboard the Lucania, and the greeting between the Primate of Ireland and the American prelate of the greatest Catholic diocese in the New World was affectionate—was that of devoted brothers in a common cause. At that moment the band played "The Star Spangled Banner," and the welcoming party sang it with patriotic feeling. The visitor showed no unfriendly attitude toward American newspaper men, and they were there, an even dozen of them.

"I am glad to meet you, gentlemen," was the Cardinal's greeting. "This is my first visit to America, and I'm sure I shall carry back with me a deep and lasting impression of the greatness of your land." To a reporter for The Tribune he said:

"You may say for me, in your own way, that I am very happy to be here in this great city on such a festive occasion. I am proud of the opportunity to unite with the Catholics of New York in giving thanks for the work that has been accomplished. When your good Archbishop visited me some years ago I promised him I should try to get here. Now I am here. I am to sing the mass of thanksgiving in the Cathedral. That is an honor. You might also say that I am proud to know that my fellow-countrymen and countrywomen are loyal to the faith of their fathers."

Asked about conditions in his country, the Cardinal said that in the South of Ireland there were scores of young girls and women out of work, especially in Dublin.

"I really believe that you in this country could help us by a revision of your tariff," he continued. "Numerous merchants

complain that they cannot export their products to America at a reasonable profit. They would be encouraged and work would be provided for some at least were tariff restrictions less severe."

The Cardinal is not an enthusiastic optimist on the Home Rule question. Neither the clamor of the mob nor the apparent virtue of the sedate will force him from a position, once he has taken it. He is of that class of Irishmen which believe that Ireland will not govern herself in the near future.

"The prospect of the Irish people governing themselves is remote, but not wholly improbable," he said. "I do not foresee my country, at any near day, free and independent. Mind you, I do not say that Home Rule will not come—I say that I do not think it will come soon. I hope for such a day—but then we in Ireland have been so hoping for many years."

"Is Ireland, at the present moment, capable of governing itself?" he was asked.

"The answer to that is that a people that can govern its county limitations is not doing so badly. Given an opportunity, I think Irishmen could make their own laws and enforce them."

Speaking of the Irish Parliamentary party, he said that it would be necessary to continue sending that body to the House of Commons; that it had accomplished much and should be encouraged.

"The representatives of Ireland in the English Commons are doing the best they can," he said. "And they get nothing for it. By hard fighting they have secured measures that have been beneficial. They deserve the support of Irishmen in America."

FROM THE BLACK CASSOCK TO THE RED ROBE.

The Irish Cardinal came here in fulfilment of a promise made two years ago to Archbishop Farley, when that prelate was visiting his native land. The Archbishop reminded the aged Cardinal that the great diocese of New York was named in honor of the patron saint of the Irish, the saint who was the first Bishop of Armagh.

"If God spares me, I'll be with you and your people in 1908," the Cardinal replied. When the celebration was definitely arranged the Cardinal was formally invited, and he promptly accepted. In view of the interest his presence will excite, a brief sketch of his career may not be found amiss.

He was born sixty-nine years ago in the parish of Carrigart, County Donegal, and entered old Maynooth College in 1857. His course in that famous institution extended over eight years. After finishing the usual collegiate courses, he was sent to the Dunboyne establishment, in 1865, and was ordained there the year following. Later he was sent to the Irish College at Paris to fill the chair of dogmatic theology. He remained there eight years, and in 1874 was recalled by Dr. McDevitt, then Bishop of Raphoe.

The young priest had had no practical experience in parochial work, and his bishop ordered him to a curacy in a rural parish of Kilkenny. The scene of his labors in those days rejoices in the name of Glenswilly. Glenswilly was to Father Logue what the bleak mountainside of Ulster was to St. Patrick, a school in which he acquired the missionary spirit by the performance of his priestly functions among the needy and the afflicted.

After two years in that field he was called to be dean of his alma mater, Maynooth. Still later he was made professor

of theology, and in 1879 was the choice of the parish priests to succeed Dr. McDevitt as Bishop of Raphoe. He was consecrated in the old Cathedral of Letterkenny on July 20 of the same year.

In 1887 Dr. McGettigan, Archbishop of Armagh and Primate of All Ireland, was seriously ill, and asked for a coadjutor. Bishop Logue was appointed, with right of succession. On December 3 of that year Dr. McGettigan died, and his coadjutor became the Archbishop and Primate. Leo XIII., in 1893, created him a Cardinal. He is the first Primate of historic Armagh to be so singularly honored. The notable achievement of his administration was the completion of Ireland's national Cathedral. That imposing edifice was begun in 1846 by Archbishop Crolly, the first Catholic prelate to make his home in Armagh after the persecution of those of his faith. In a recent history of Maynooth College, a writer pays the following tribute to Cardinal Logue:

"The most striking feature of his character is his genuine and great humility. Rarely, indeed, has so humble a man occupied so high a position. The many honors that have been conferred on him, the singular eminence he has attained in the Irish Church, the great, widespread popularity he enjoys, seem only to have enlarged and deepened this beautiful trait in his character. Combined with this humility, ever necessary, to real greatness, the Cardinal possesses a frank and amiable manner, a courage that knows no fear when the interests of religion or country are threatened, and a prudence in which the wisdom of the serpent is happily blended with the simplicity of the dove."

On the way up to the city, a delegation from the County

Louth Association presented the following address to the Cardinal:

"To His Eminence, Cardinal Logue, Primate of All Ireland—Illustrious Son of Beloved Ireland:

"Your fellow-men and women in America, from the Atlantic to the Pacific, take this opportunity to salute you and say with all the earnest intensity that springs from the Irish heart: 'Caed Mille Failte.'

"The glorious Catholic centenary celebration in which you have come to participate may in truth be said to embrace more than a century of American progress, or rather Irish-American progress—notably Irish-American in its every stage of development from the time the last surviving signer of the Declaration of Independence—Charles Carroll of Carrollton—in the Catholic colony of America, set his hand and seal on that grand charter of liberty.

"The thirty-two counties of Ireland are united to-day in honor of your Eminence—united as they ever ought to be. This committee representing County Louth has the honor to be sent to welcome you, by the good people of your own county and your home parish, the memories of which are dear to their hearts, and the recollections of some reach back to the time, half a century ago, when your revered predecessor, the Most Rev. Dr. Dixon, occupied the See of Patrick.

"With love and reverence we respectfully remain

"MEMBERS OF THE COUNTY LOUTH ASSOCIATION."

The steamer Isabel took the party to Fiftieth street and the North River, and from there the Cardinal was escorted to the Archbishop's house, in Madison avenue, by the boys' band and the Armagh P. and B. Association.

While the public ceremonies of the centenary will not begin until Tuesday morning, there will be special rejoicing to-day in all the Catholic churches, and at least seventy thousand laymen in all parts of the archdiocese will receive communion at the early masses. There will be a solemn mass at the Cathedral, and the Archbishop will preach. To-morrow the visiting clergymen from all parts of the country will reach the city. Monsignor Falconio will represent the Vatican at the ceremonies.

Every Catholic home throughout the city has been decorated with flags and bunting in honor of the festivities. Pope Pius X. has sent a special communication to Archbishop Farley that will be made public on Tuesday. Monsignor Bruchesi, of Montreal, will represent Canada at the ceremonies.

CHAPTER III.

A MILLION CATHOLICS GIVE THANKS FOR A CENTURY OF FRUITFUL ACTIVITY.

(Monday, April 27.)

More than a million Catholics, scattered the length and breadth of the Archdiocese of New York—the Irish and the Scotch, Germans and French, Hungarians and Poles, the Greek and the Bohemian, the picturesque people of the old Syrian nation and those from equally ancient lands, the rich and the poor, the East Side and the West Side, all unified by the faith of their fathers and proud of the land of their adoption—gathered yesterday in the numerous parish churches within the jurisdiction of Archbishop Farley and gave thanks for the progress the Catholic religion has made here since its formal establishment a hundred years ago. That thanksgiving was the beginning of a week's rejoicing in honor of the centenary that will be made memorable by imposing ceremonies to-morrow morning at St. Patrick's Cathedral and a procession on Saturday of more than forty thousand laymen.

The details of the celebration have already been outlined in The Tribune. The grateful prayers of yesterday were parochial.

To-morrow there will be a public and a common offering in the name of every Catholic man, woman and child of the archdiocese, and it will be sent up in their behalf by the distinguished visitor to this country, Cardinal Logue, of Armagh. Yesterday's thanksgiving consisted of special masses and the reception of the Communion by fully seventy thousand persons in the archdiocese. The rectors in charge delivered appropriate remarks, reminding Catholics of the present day that the things that are are the fruits of the struggles of the early missionaries.

The centre of interest, of course, was the Cathedral, and there, at 11 o'clock, Monsignor M. J. Lavelle, rector, was the celebrant of a solemn mass and the Archbishop was the preacher. Cardinal Logue, attired in the red robe, occupied the Archbishop's throne. The interior of the Cathedral has been decorated with the Papal colors, and the American flag is swinging in the breeze between the beautiful twin towers of the Gothic pile. Every seat was occupied, and nearly all present were the regular parishioners of the Cathedral parish.

Monsignor Sheridan, Vicar General of the Diocese of Erie; Monsignor Freri, head of the Propagation of the Faith, and Father Michael Quinn, secretary to the Irish prelate, were among those in the sanctuary. At the end of the Gospel the Archbishop of New York mounted the pulpit, and, in a few words, formally welcomed Ireland's representative to this country.

"We have presiding in our sanctuary," he said, "the foremost citizen of the island where so many of us found the faith. He is welcomed here this morning in my own name and in the name of thousands of Catholics for his own sake, and we honor him too as the 114th primate in an unbroken succession began

1,500 years ago, when his see was founded by the first Bishop of Ireland, the patron of our own Cathedral, St. Patrick. The Cardinal Archbishop of Armagh is as welcome here as he is in his own beautiful cathedral at home."

The Archbishop turned to the Cardinal, bowed and said: "A hundred thousand welcomes."

Taking the following text, the Archbishop then delivered an eloquent and instructive discourse:

"And I, John, saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold, the tabernacle of God with men, and He will dwell with them. And they shall be His people; and God Himself with them shall be their God." (Apoc., 2, 3.)

My Dearly Beloved Brethren:

"The Diocese of New York has completed the first century of her existence. It seems proper that we should pause at the threshold of the second century and derive lessons of profit for the future by calling "to remembrance the works of the fathers, which they have done in their generations.'

"To-day the Church is adorned as a bride; she wears the green laurel of perennial youth, the fitting emblem of a Church that is ever young; she is clothed in golden raiment, the symbol of the enduring purity of her doctrine; she is aglow with many lights, as becomes the abode of the Light of the World; she makes these hallowed walls resonant of sweetest music and exultant hallelujahs in gratitude to Him from Whom all gifts descend, for the manifold blessings vouchsafed to her during a hundred years.

"'Thanks be to God Who hath given us the victory through our Lord, Jesus Christ. . . . Thee shall my lips praise. . . . I will give thanks to Thee in a great Church.'

"To-day the Immaculate Lamb of God has been offered on nearly a thousand altars and hundreds of thousands of the faithful have partaken of the Bread of Life, and this "clean offering," this holocaust from the hearts of priests and people, has ascended to the throne of the Most High as the most suitable, the most acceptable expression of adoration, thanksgiving and love. Verily she is the "holy city, the new Jerusalem coming down out of Heaven from God." And as I glance over those vast numbers gathered around so many altars and made one in Holy Communion, as I contemplate this mystic union of priesthood and people in the Eucharistic Christ, I hear a great voice from the throne saying: 'Behold the tabernacle of God with men, and He will dwell with them. And they shall be his people and God himself shall be their God.'"

The Archbishop then described in detail the programme of the week's rejoicing. "To-morrow," he said, "in the various parish churches, and on Wednesday in this Cathedral, the children will raise their voices in gratitude to supplement and reenforce the prayers of their less pure and less worthy elders. On Tuesday this beautiful temple will be honored by the presence of many distinguished prelates, some of whom have travelled from afar to grace our centennial celebration and share our joy. Here will assemble the Cardinal Prince of the Irish, the Cardinal Prince of the American Church, Archbishops and Bishops of the United States and Canada, and the Apostolic Delegate as the representative of the successor of St. Peter—a magnificent demonstration of the one Church under one Head.

"On Thursday we shall offer a Pontifical Mass for the deceased prelates and priests of this diocese. They have labored and we have entered into their labors. They have borne the burden and heat of the day. 'Their bodies are buried in peace, and their name liveth unto generation and generation.'

"The parade of the laity on the closing day of the week will crown our series of celebrations, and will afford all classes of the present generation an opportunity to make a splendid public profession of their faith and loyalty."

He then reviewed the history of Catholic progress in this State and on this island from the days of the early mission until the present. He said:

"A little more than a hundred years ago, while the country was still a colony, and even to the close of the struggle which gave liberty and independence to this young nation and opened an asylum to the world's willing workers and to the oppressed, the religion of Christ, which it is our privilege to possess and our pride to profess, was banned and banished wherever it ventured to show its head in the land.

"Although the first legislative Assembly in New York was convened by a Catholic Governor, Colonel Dongan, and its first act was a Charter of Liberty, it was not until 1874 that a subsequent Legislature of New York repealed the law of 1700 which condemned to perpetual imprisonment any 'Popish priests and Jesuits' found in the colony of New York. By the State constitution of 1777 Catholics from foreign countries were excluded from the rights of citizenship, unless they consented 'to abjure and renounce all allegiance and subjection to all and every foreign king, prince, potentate and state, in all matters, ecclesiastical and civil,' and this oath of allegiance was proscribed

for Catholics who sought public office, until it was abrogated as a consequence of the agitation begun by the pioneer Catholics of old St. Peter's. We have reason to be grateful to our forefathers who fought so courageously and so successfully for Catholic interests.

"A change of conditions in the government of the country brought with it, thank God, a change of conditions in the religious status of Catholics, who, few and humble as they were, had rendered signal services to the nation. *The words of the immortal Washington after the close of the War of Independence stand as a glorious testimony to the loyalty of the people of our faith in the land which they have never ceased to live: 'I presume that your fellow citizens will not forget the patriotic part which you took in the accomplishment of their revolution and the establishment of your government; or, the important assistance which they received from a nation in which the Roman Catholic faith is professed. . . . And may the members of your society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free government, enjoy every temporal and spiritual felicity.'*

"*From that hour until now it is beyond the power of even the most malevolent to point a finger at an act or motive that would mar the clear record of love of country registered by Catholics in the annals of American history. This eminent reputation of Catholics as patriotic citizens is not the work of accident, but springs from the lofty, sublime principles that animate every true son of the Church.* That these principles might be perpetuated in the land; that they might take deep root in the soil most suited for their cultivation, in the hearts

THE ANCIENT ORDER OF HIBERI
FIFTH AVENUE IN T
PROCESSION OF M
(From photo by Aide

NS MARCHING OUT
CENTENARY
2, 1908.
Steffen.)

and souls of the young, the Church, the moment she was at liberty to do so, used every effort and made every sacrifice to establish Catholic free schools. *And perhaps it may not be uninteresting to many here—it may be a matter of great surprise —to learn that the first free school established in this State was St. Peter's school, in Barclay street, which was started in 1800, six years in advance of any public school.* In those days it was a hard struggle for our forefathers even to provide the necessaries for public worship, without assuming the added burden of the free education of their children. Our people then numbered about 16,000 souls in the whole diocese, which embraced the State of New York and a great portion of New Jersey. Their means, like those of most of their non-Catholic fellow citizens, were limited, with a shade of difference in favor of the latter; they were so poor that they could not maintain one or two modest churches and were compelled to appeal for aid to the countries of Europe, as well as to their more favored brethren who had long preceded them in the Spanish colonies of South America.

"To-day, thank God, we are able, and grateful for the grace of being able to do so, to repay our indebtedness more than one hundredfold to others, struggling as our forefathers did for the propagation and maintenance of the faith. Every year we contribute $70,000 to aid in spreading the Gospel of Christ among the benighted children of the race and in breaking to them the Bread of Life. Yes, notwithstanding the very great difficulties they had in providing church accommodations, they felt that the school was not less necessary, and this principle has animated the Church ever since. The reason for this is not far to reach. The Church felt, and feels to-day and ever will feel, that her duty to

the State is second only to her duty to God, and that, while moulding the young heart and mind to love its Creator in the days of its youth and teaching children to honor father and mother that their days may be long in the land, she is laying deep, broad and lasting the foundations of the highest order of citizenship which the State can demand.

"The Church knows that there are only two powers that govern the world, whether political, social, military or civil, and they are authority and obedience. These are two lessons which the Church has never failed to inculcate, and she has ever insisted that they should be first learned and first practised in the home circle, in the presence of those who, as parents, represent God to the children. And while the Church has imposed upon children the duty of obedience, she has not failed to impress upon parents the responsibility of authority. It is indeed the highest and holiest mission given to parents to lead and train up children by their twofold influence conferred by God over their offspring, for God in His mercy would not leave the parent under the burden of such a dread responsibility before Him without the aids requisite to fulfil the duties of such an exalted office. Hence He gives them a strong bond, He invests both children and parents with the natural ties of paternity and maternity and the corresponding filial affection, which imply a love surpassing, in purity and power, all other earthly loves; and in addition to these human relations He gives them the supernatural grace to carry out the duties of their state of life.

"Hence the Church feels that when she has made pure and holy the fountain of society, the domestic hearth, the family, she has a right to expect that the community which is formed from the aggregate of the family must of necessity be pure. The

stream does not rise higher than its source, and what is found in the family must be found in the community at large, and what is lacking in the family must be wanting in the body politic. And this sacred bond of relationship between parents and children flows naturally from the Church's teaching on the indissolubility of marriage, the defence of which she has ever maintained at every sacrifice.

"It is thus that the Church serves the State by the incentive of her lofty principles of law and order, of authority and obedience, by the preservation of Christian civilization in all its aspects until to-day she stands forth in our midst, after one hundred years of unflinching toil, of unyielding principle, of undying faith in her divine mission, as the mainstay of social order on which the best elements of our citizenship rely for the protection of the country against those who would prove its ruin by the preaching of the doctrine of destruction.

"The children's centennial celebration is an inspiring, living evidence of the Church's power to solidify and ennoble the essential elements of society by the sweetest ties that bind the human heart. What sacrifices on the part of our Catholic people during more than one hundred years are implied in carrying out this principle of Catholic education only God can tell. We have the material evidence of their zeal in the building up from one little church and one humble school a century ago to the full measure of development she has attained to-day in this province of New York, in its 1,546 churches, 2,710 priests, 583 parochial schools with an attendance of 251,383 pupils—all maintained at the voluntary expense of our generous and devoted people.

"Wherefore, my dear brethren, we have invited our friends and neighbors to come and rejoice with us because here liberty

has spread her beneficent wings over many who were driven from their native land, because here in an atmosphere of freedom the Church untrammelled has been able to take root and grow in strength and beauty and bring forth the best fruits of the Divine life within her. On Tuesday, then, we shall greet friends from afar, from all parts of the land, who are coming to rejoice with us, to render thanks to God for the great things that He who is mighty hath done to His handmaid, Holy Church.

"On Thursday we commemorate the prelates and priests gone before us; and, dearly beloved brethren, is it not meet and just that we should devote one day to the memory of our pastors who in their generation fought the good fight, who kept the faith and have long since, we trust, received their crown of righteousness? Who will tell the story of all our indebtedness to the noble prelates and priests, to the valiant, lion-hearted first Archbishop, Hughes; to his princely and cultured successor, Cardinal McCloskey; to my illustrious, learned and saintly predecessor, Archbishop Corrigan, and the grand body of noble, self-sacrificing priests under them, who in the past century guided the destinies of the Church in our midst? Who will describe their privations, their humiliations, their disappointments? These in great part are hidden with God alone. Who will tell of their labors in the crowded tenements, in the confessional, in the journeys to distant missions, where these apostolic men were sent by their leaders, the Bishops, to hold for Christ the far-off outposts, fighting solitary and alone, as no earthly champion ever fought, against enemies within and without, with no eye but God's to see them, no voice but God's to cheer them? And when the day was done and evening came, when the battle was fought and the Captain, Jesus Christ, called to change the lone guard on the distant out-

posts, He found His soldier wounded perhaps, blood-stained and bruised and darkened with the dust of conflict, but his soul white, his honor triumphant, and he himself was at last safe harbored in the arms of Jesus for evermore.

"Such, my dear brethren, were the men of former generations, men whom it is our pride to recall, our glory to imitate. It is, indeed, most fitting that we should bring back their memories to stimulate our tardy endeavors and to supplement our weakness. "They were men of great power, men of mercy, whose godly deeds have not failed. Good things continue with their seed; their posterity is a holy inheritance. Their bodies are buried in peace and their name liveth unto generation and generation. Let the people show forth their wisdom and the Church declare their praise." And, my brethren, what more impressive declaration of praise can be given to the memory of our forefathers than a public profession of the great principles of that holy faith which they labored so strenuously to enroot in our land and which has wrought such wonders in our midst, both for the individual and for the community at large. Hence we have invited a large body of our representative citizens to pass in review in a procession we shall have as a tribute to God for His bountiful favors and as an evidence of our loyalty and gratitude to the glorious nation in whose freedom we have found inspiration, joy, strength and progress.

"This procession of the representative laymen will be the crowning celebration of the centennial week. And now, my dear brethren, we cannot dismiss this theme without deriving from it a practical lesson for the future.

"We are all heirs of the generations that have gone before us. They have labored and we have entered into their labors. They

have supplied the wood for the sacrifice and we have sat down to the feast; but there is more for us to do. The possession and enjoyment of the fruits of their labors beget duties and obligations on our part, and if one hundred years hence some one stands in the place where I have the privilege of standing and others will be seated where you are to-day, if then a like history of progress, a history of so much grace poured out upon the generations of the past, can be told as we have been striving to tell it, then indeed we shall have fought the good fight, we shall have kept the faith, we shall have merited the crown of everlasting glory.

"Let us gird ourselves with the teaching and principles of Christ, the living Eucharistic God; let us gird outselves with resolutions as we kneel in this magnificent monument erected by our forefathers to the honor and glory of our holy faith and under the title of the patron of a great and faithful race; let us make firm resolve never to suffer the world's principles to sever us from the altar or from the cross. 'Put ye on the armor of God. . . . Stand, having your loins girt in truth, and having on the breast-plate of justice. . . . In all things taking the shield of faith wherewith ye may be able to extinguish all the fiery darts of the wicked one, and take the helmet of salvation and the sword of the spirit which is the word of God.'"

He then set forth the duties imposed by the Church upon parents and children, and declared that the Catholic Church taught that devotion to the State was secondary only to the worship of Almighty God. After that he touched on the tendency of the age, saying:

"You all know, my brethren, as I know, that the tendency of the age is materialistic; that even some of our own brethren

at times have not been proof against this materialistic tendency; many have been ready to adopt the world's way, if only they might get the world's smile, and have remained indifferent to or forgetful of that tender mother who bore them—that mother to whom we look to-day with so much pride and gratitude and love.

"Ah! is it not true to-day that money, even among many who profess belief in Christianity, is the law? Is it not confirmed by the daily chronicle, sad and shameful as it is, that wealth turns to stone the hearts of fathers and mothers, and by crushing out Christian principles it tends to annihilate the love of children for parents and the love of parents for their offspring, whose future is utterly disregarded, and who not infrequently are left a prey to the caprice of chance, while the parents think only of the gratification of the lowest and worst passions? This is the crying crime of the age.

"Be loyal, then, my brethren, to the Church; loyal to the lofty principles, as she has ever inculcated for the good of humanity; loyal to the memory and to the godly inheritance transmitted by our forefathers; loyal to the country under whose free institutions we have flourished. Our fellow citizens look to us to be the standard bearers of all that the truest and noblest citizenship implies, and they have a right to expect it, because we have always claimed that the Church is the true standard bearer of the highest civilization."

At the close of the services Cardinal Logue imparted a blessing to the assemblage. In the evening the Cardinal was the guest of honor at a dinner given by Archbishop Farley, at his house in Madison avenue. Clergymen were the only ones present, among them being Monsignors Lavelle, W. G.

Murphy, McCready, Hayes, Burtsell, McKenna, McGean and Vicars General Mooney and Edwards. To-night Cardinal Gibbons, Cardinal Logue, Archbishop Farley, Archbishop Bruchesi, of Montreal; Monsignor Falconio and all the members of the American hierarchy who will have reached the city will attend a dinner at Countess Leary's home in Fifth avenue.

This morning all the Catholic children in the archdiocese will attend a mass of thanksgiving in their respective parishes. The rectors will speak to them of the importance of the occasion and they will sing during the services. In some of the larger parishes, especially at St. Francis Xavier's, in Sixteenth street; the Immaculate Conception in East Fourteenth street; the Holy Name, the Holy Cross and old St. Patrick's, in Mott street, the children will march in procession over the district embraced by the parish.

The Police Department has detailed one hundred and fifty police to keep order at the Cathedral to-morrow. It is expected there will be an unusual attendance. As already announced, Cardinal Logue will be the celebrant of the mass. By virtue of his priority in the Sacred College of Cardinals, the American Cardinal would have precedence in solemn functions of this nature, but Cardinal Gibbons has graciously yielded the honor to the distinguished visitor, and Cardinal Logue, invested with the insignia of a prince of the Church, will have the first place of honor in the procession to-morrow morning, which, in all Catholic ceremonies, is the very last.

Monsignor Edwards will be the assistant priest, Monsignors McGean and McCready deacons of honor, the Rev. John A. Kellner deacon of the mass and the Rev. R. O. Hughes subdeacon. Monsignor Falconio will be celebrant of pontifical

vespers in the evening, at 8 o'clock, and Archbishop Glennon, of St. Louis, will preach. Bishop Burke, of Albany, will be celebrant of the children's mass on Wednesday morning. Bishop O'Connor, of Newark, will be celebrant of the mass on Thursday for the deceased clergy of the diocese, and Auxiliary Bishop Cusack will be the preacher. On Friday morning Bishop Colton, of Buffalo, will be celebrant of the votive mass of the Sacred Heart and the Rev. William O'Brien Pardow will preach.

After the celebration at the Cathedral to-morrow there will be a dinner for the two Cardinals and the visiting clergy, by the priests of the archdiocese in the Cathedral College. Monsignor McCready, Monsignor Mooney and others will speak. Arrangements for the various civic functions, the meeting at Carnegie Hall, the reception at the Catholic Club and the procession on Saturday afternoon have been completed.

Brigadier General Thomas H. Barry, who has been relieved from duty in Cuba to be grand marshal of the procession on Saturday, has finished the preliminary arrangements. He announced yesterday that there would be probably forty thousand men in line, and that the procession would start promptly at 10 o'clock from Washington Square.

SERVICES IN OLD CHURCHES.

CATHOLICS FLOCK TO ST. PETER'S, IN BARCLAY STREET, AND ST. PATRICK'S, IN MOTT STREET.

Of all the churches in this diocese, the two most closely identified with the progress of Catholicity are old St. Peter's, in Barclay street, and the first cathedral church, St. Patrick's, in Mott street, now popularly known as "Old St. Patrick's."

In each of these the services of yesterday were no different and the thanksgiving no more fervent than at other churches, but because of their early history Catholics from all parts of the city visited them.

Monsignor Kearney celebrated mass at Old St. Patrick's and Monsignor McGean at St. Peter's. The latter was the first Catholic church established in this city. Monsignor McGean referred to that fact in his sermon. He said:

"This one hundredth year of the Diocese of New York helps to bring to our minds here to-day that more than a century ago, on this very spot, within the sacred space covered by these very walls, was erected the first sacred altar within a Catholic temple. On the spot, in the absence of a bishop, the cornerstone of the predecessor of this edifice was laid by Don Jardoqui, Spain's representative in this country, in 1785.

"It was some fifteen years after this event that the Catholics who worshipped in this church decided, under their pastor, Father Coleman, to erect another church in the outskirts of the city, which should be the Cathedral church, inasmuch as word came from home that New York would be made a see city. And so they built and opened Old St. Patrick's Cathedral, at Mott and Prince streets, whose place has been taken by the magnificent edifice at Fifth avenue and Fiftieth street. This church in which we worship to-day, built in 1836, the successor of the first St. Peter's, is known as the cradle of Catholicism in the Archdiocese of New York, and it has in every regard a right to the name."

CHAPTER IV.

THE EVE OF A MEMORABLE DAY—CHILDREN'S DAY IN PARISH CHURCHES.

(Tuesday, April 27.)

Cardinal Gibbons, Monsignor Falconio, the Apostolic Delegate, and the prelates and clergy who will participate in the solemn ceremonies at St. Patrick's Cathedral to-day arrived here yesterday and, in turn, visited Cardinal Logue at Archbishop Farley's house, in Madison avenue. The American Cardinal reached the city before noon, and was driven at once to the Archbishop's house, where he greeted his colleague, the Irish Cardinal. The meeting between the two princes of the Catholic Church was affectionate. They embraced each other, saying: "Pax tecum"—"Peace be with you." Later in the day Cardinal Logue received Archbishop Quigley, of Chicago; Archbishop Moeller, of Cincinnati; Archbishop Ireland, of St. Paul; Archbishop Ryan, of Philadelphia; Archbishop Blenk, of New Orleans, and the several bishops of the province of New York.

Cardinal Gibbons will be the guest of Herbert D. Robbins, of No. 1034 Fifth avenue, during his stay here. Monsignor Falconio will be housed at St. Agnes's rectory, Archbishop

Quigley at the Cathedral rectory and the other prelates at the homes of well known Catholics or at hotels where accommodations have been provided for them.

The Countess Annie Leary entertained Cardinal Logue at dinner last night at her city home, No. 1032 Fifth avenue, and Herbert Robbins gave a dinner at the same time for the American Cardinal. Among the guests at the Countess Leary's dinner were Mr. and Mrs. Andrew Carnegie, Mrs. Charles Mury, Mr. and Mrs. Kernochan, Mr. and Mrs. Charles Burrell, Mr. and Mrs. Eugene Kelly, John Jacob Astor, Mr. and Mrs. Charles M. Oelrichs, Mr. and Mrs. Henry Phipps, Dr. and Mrs. J. Duncan Emmet, Mr. and Mrs. C. F. Bristed, Bishop Browne, of Cloyne; the Rev. William O'Brien Pardow, Archbishop Farley, Monsignor Lavelle, Mr. and Mrs. Burton Harrison, Frank Leslie Baker, Mr. and Mrs. W. Bayard Cutting, Mr. and Mrs. Dana Pierson, Mr. and Mrs. J. Russell Soley, Mrs. Frederick Vanderbilt, Mr. and Mrs. Stuyvesant Fish, Mrs. Shipley Jones, Mrs. Hugo Fritsch, Mrs. James Townsend, Miss Henry, Mr. and Mrs. J. Borden Harriman, General Benjamin F. Tracy, Miss Remsen and Mrs. Richard A. Dana.

Mr. Robbins had as his guests to meet Cardinal Gibbons Sir Caspar Purdon Clarke, Mr. and Mrs. Joseph H. Choate, Mr. and Mrs. W. Bayard Cutting, Mrs. Cornelius Vanderbilt, Mayor McClellan, Mr. and Mrs. Goodyear Livingston, Miss Iselin, Mr. and Mrs. Edmund L. Baylies, Mr. and Mrs. Nicholas Murray Butler and Mr. and Mrs. Herbert Robbins. After the dinner Cardinal Gibbons and some of the guests went to the reception at the Countess Leary's home.

There were services for the children yesterday in all the parish churches of the archdiocese, and in the larger parishes

the children, wearing centennial badges, marched through the streets near the churches. At the Cathedral a solemn mass was sung by Monsignor Hayes, the chancellor, and Monsignor Lavelle preached. There were three thousand children present. Monsignor Lavelle took for his text, "Remember the early days, and keep the early years in mind."

He pictures to his young auditors the struggles and privations of the Catholics in this country, and reminded them that their ancestors in the faith had been subjected to all sorts of prejudices. The truth had prevailed, he said, and the Church was now reaping the harvest.

"At one time," he added, "it was common in this city to see advertisements for help, with the line, 'No Irish need apply.' What was really meant was that no Catholics need apply."

The public services of thanksgiving will begin promptly at 11 o'clock this morning in St. Patrick's Cathedral. There will be a procession of the clergy and all the prelates from the college in Madison avenue to the Cathedral. Cardinal Logue will be the celebrant of the mass, and his American colleague will preach. Monsignor Falconio will impart the papal benediction.

Archbishop Farley has received letters of congratulation from Pope Pius X. and President Roosevelt that will be made public. At the close of the services in the Cathedral the clergy of the diocese will entertain the visiting prelates.

There will be a mass meeting Wednesday night at Carnegie Music Hall and a reception on Thursday night at the Catholic Club.

PLAN FOR CENTENARY DINNER.

JUSTICE DOWLING TO BE TOASTMASTER AT HOTEL ASTOR ON EVENING OF MAY 5.

Forty-eight Catholic schools were represented last night at a meeting to make plans for the centenary dinner of the Association of Former Pupils of Catholic Schools of New York City, which is to be held at the Hotel Astor on May 5. The meeting was called at St. James's Institute, No. 27 Oliver street, and Edward F. Boyle, president of the association, presided.

Justice Dowling will be the toastmaster, and among the speakers will be Bishop Cusack, Senator Carter, of Montana; the Rev. Thomas A. Thornton, Dr. James J. Walsh, of Fordham University, and the Rev. John Wynne, S. J. Alfonse G. Koelble, of the Holy Redeemer's School, is chairman of the Committee of Arrangements.

CHAPTER V.

GRAND TE DEUM AT THE CATHEDRAL CHURCH OF SAINT PATRICK.

(Wednesday, April 29, 1908.)

Not since the last Plenary Council of Baltimore has there been such a gathering of the American hierarchy of the Catholic Church as the one that assembled yesterday morning within the four walls of the Gothic pile in Fifth avenue and gave public thanksgiving for a century of fruitful activity. From the North and the South, the East and the West, the pillars of the Church came to rejoice with Archbishop Farley and the Catholic laity of New York. One prince of the Church, Cardinal Logue, of Ireland, was celebrant of a pontifical mass, and another, Cardinal Gibbons, delivered a sermon. Rome showered its blessings on the assemblage and directed Monsignor Falconio, its representative in this country, to impart the papal benediction.

Long before the hour set for the ceremonies the stately Cathedral church was filled, and thousands of men, women and children were gathered in Fifth avenue and the side streets. As is customary on all extraordinary occasions, the prelates and clergy marched in solemn procession to the Cathedral.

They gathered in the college building in Madison avenue, and at 11 o'clock, clad in the raiment of their several ranks and escorted by a body of distinguished laymen, proceeded along Madison avenue to Forty-ninth street, to Fifth avenue and the Cathedral. Among those in the lay section of the procession were Stephen Farrelly, president of the Friendly Sons of St. Patrick; ex-Justice Joseph Daly, ex-Justice Morgan J. O'Brien, John Fox, Justice Dowling, Joseph P. Ryan, Herman Ridder, Arthur J. O'Keeffe, Civil Service commissioner; Thomas M. Mulry, Justice Fitzgerald, Thomas F. Ryan, John D. Crimmins, Charles V. Fornes, Eugene Philbin, John McGaw Woodbury, John J. Delany and Justice John W. Goff.

A group of choir boys followed the guard of honor; then, in order, came priests and members of religious bodies, bishops and archbishops and last of all the Irish Cardinal. When the crowds gathered in front of the Cathedral recognized the Irish prelate they greeted him with cheers, an unusual occurrence at a Catholic gathering of this nature. The Cardinal slowly lifted his eyes, smiled, raised his hand in benediction, and the gathering received it kneeling.

On entering the sanctuary the priests, bishops and archbishops occupied places according to their dignity. Cardinal Logue proceeded to the permanent throne and was there vested for the mass. No more inspiring spectacle could be imagined than that presented in the Cathedral during the progress of the thanksgiving ceremonies.

On the left side of the sanctuary sat the Irish Cardinal, arrayed in costly vestments worn over the red robe, and facing him on the right, clad in purple, were His Excellency, Archbishop Aversa, Apostolic Delegate to Cuba and Porto Rico; Archbishops

Ryan, of Philadelphia; Ireland, of St. Paul, and Moeller, of Cincinnati; O'Connell, of Boston; Keane, of Dubuque; Blenk, of New Orleans; Quigley, of Chicago; Bruchesi, of Montreal, and Glennon, of St. Louis, who is the youngest prelate in the country. On the opposite side, near the Cardinal's throne and attired in copes and white mitres, were the suffragan bishops of the Province of New York: McFaul, of Trenton; O'Connor, of Newark; Burke, of Albany; McQuaid, of Rochester; Gabriels, of Ogdensburg; Ludden, of Syracuse, and McDonnell, of Brooklyn. Other Bishops present were Canevin, of Pittsburg; Donahue, of Wheeling; Foley, of Detroit; Northrup, of Charleston; Scannell, of Omaha; Allen, of Mobile; Hendrick, of Cebu, Philippine Islands; Kelly, of Savannah; Tierney, of Hartford; Monaghan, of Wilmington; Guertin, of Manchester; Beaven, of Springfield; Morris, of Little Rock; Hennessy, of Wichita; Davis, of Davenport, Ia.; Burke, of St. Joseph; Fitzmaurice, of Erie, and Hartley, of Columbus. Archbishop Farley sat on the left and the Papal Delegate to the United States, Monsignor Falconio, occupied a throne on the right side, next to that erected for Cardinal Gibbons.

There were Franciscans clad in their brown habits, Dominicans in their garb of white, Passionists in black, Jesuits, Benedictines, Carmelites, Redemptorists, and Abbot Obrecht, head of that most austere of all religious bodies, the Trappist monks, of Gethsemane, Ky.

Monsignor Edwards was the assistant priest at the mass and the deacons of honor were Monsignors McGean and MacCready. The Rev. John A. Kellner and the Rev. R. O. Hughes were, respectively, deacon and sub-deacon. Before the Credo was sung the ascetic figure of Cardinal Gibbons, attired in the

long, flowing red robe, was seen emerging from the sanctuary, two altar boys carrying his train.

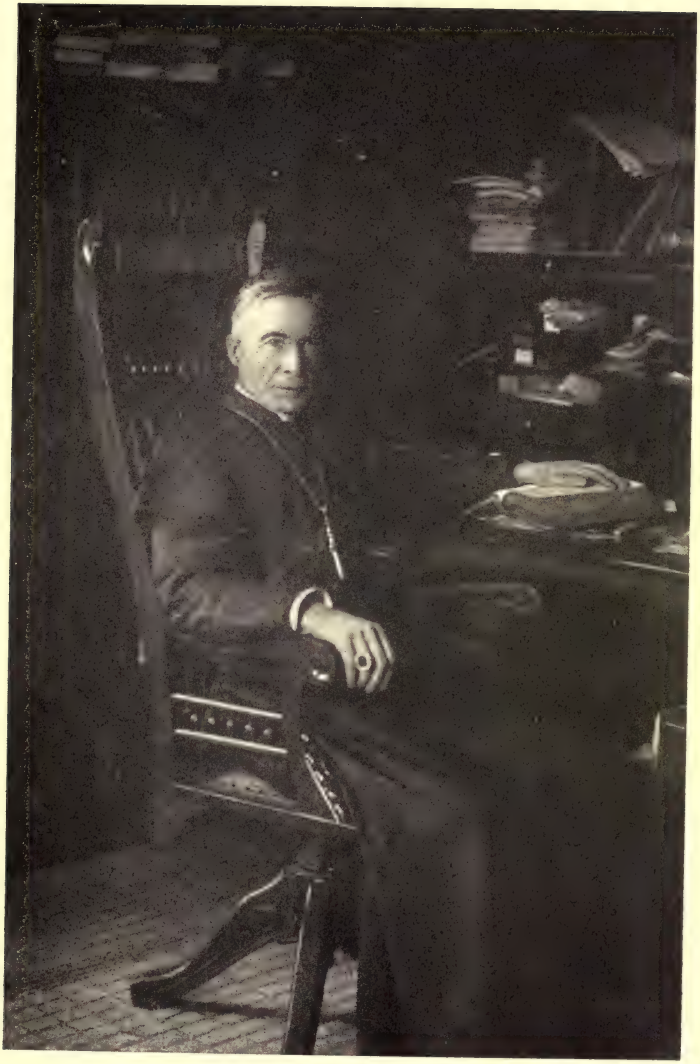
A deep silence fell over the assemblage. The Cardinal bowed to his colleague, to the Papal Delegate and the other prelates, then slowly mounted the pulpit and began his sermon.

It was a masterly, comprehensive and patriotic discourse that took note alike of the zeal and energy of the clergy and the loyalty of the laity; gloried in the patriotism of the early Catholics and inspired all present to emulate that devotion to the land of their adoption. He went to Isaiah for his text, and took from the sixtieth chapter these words:

"Arise, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee! The gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thine eyes round about and see; all these are gathered together, they are come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged when the multitude of the sea shall be converted to thee, the strength of the gentiles shall come to thee."

Addressing his distinguished colleague, the Irish Cardinal, the prelates and clergy gathered in the sanctuary and the vast assemblage in the body of the Cathedral, Cardinal Gibbons said:

"We are honored to-day by the presence of His Eminence Cordinal Logue, Archbishop of Armagh, Primate of All Ireland and successor to St. Patrick. It is eminently becoming that this distinguished prelate should take part in these festivities, as the Cathedral and Archdiocese of New York are consecrated to St. Patrick, the Apostle of Ireland, and who shares with St.



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HIS EMINENCE CARDINAL GIBBONS.

America's solitary representative in the Sacred College.

Paul the glorious title of Apostle of the Nations. We are assembled here this morning to celebrate, with joyful praise and thanksgiving, the hundredth anniversary of the establishment of the diocese of New York. A retrospect of the principal personages who figured in the history of the see during the last century would be manifestly incomplete if no mention were made of John Carroll, the first Archbishop of Baltimore, the Metropolitan, in his day, of the Bishop of New York, and the Patriarch of the American Church.

"John Carroll was appointed the first Bishop of Baltimore by Pius VII., in an Apostolic Brief dated November, 1789. The See of Baltimore then embraced the whole United States. He was consecrated in the chapel attached to Lulworth Castle in England, the elegant seat of Thomas Weld, Esq. Mr. Weld had the honor of entertaining, more than once, King George III of England, and the friendship of the sovereign secured for his host religious concessions which were denied to the other Catholic gentry and nobility in those days of persecution.

"The consecrating Prelate was Dr. Walmesly, Vicar Apostolic of the London district. This Bishop was not only a learned churchman, but also a distinguished scientist. When England had determined in 1750 to adopt the Gregorian calendar, Bishop Walmesly was selected with other scientific men to arrange the calendar and adapt it to the British realm.

"The sermon on that occasion was preached by the Rev. Charles Plowden, an intimate friend of Dr. Carroll and a member of the Society of Jesus. Father Plowden then uttered a prediction that has been amply fulfilled. He said that the day would come when the daughter would surpass the mother, when the Church in America would outgrow in numbers and in influence the Church in England.

"His words have been abundantly verified, for to-day the Catholic Church in the United States vastly excels the Church in England in the number of her hierarchy, her clergy and laity and in the splendor of her institutions of religion, charity and education.

"I regard the selection of Bishop Carroll as a most providential event for the welfare of the American Church. For, if a Prelate of narrow views, a man out of sympathy and harmony with the genius of the new Republic, had been chosen, the progress of the Catholic religion would have been seriously impeded.

"It is true the Constitution had declared that no one should be molested on account of religion, but constitutional enactments would have been a feeble barrier to stem the tide of popular and traditional prejudice, unless those enactments were justified and vindicated by the patriotic example of the chief ruler of the American Church.

"The Diocese of Baltimore embraced the whole territory of the United States until 1808. In that year, by an Apostolic Brief of Pius VII., Baltimore was raised to an Archiepiscopal See, and four suffragan sees were created—New York, Boston, Philadelphia and Bardstown. The Bishop selected to preside over the diocese of New York was the Right Rev. Luke Concanen, of the Order of St. Dominick.

"After his consecration in Rome, Bishop Concanen proceeded to Leghorn, and thence to Naples, in the hope of finding a vessel that would convey him to America. But, after a brief illness, he suddenly expired in that city; and thus the first chosen leader of the people of God in this commonwealth was destined, like Moses, never to enter the Promised Land."

Here the Cardinal gave an account, in turn, of the labors of each of Concanen's successors—John Connolly, John Dubois,

Archbishop Hughes, Cardinal McCloskey, the first Prince of the Church in America; Archbishop Corrigan, the practical and courtly, and Archbishop Farley, the scholarly incumbent. "John Dubois," he said, "was the founder and first president of Mount St. Mary's College, Emmitsburg, which has been called 'the Mother of Bishops.' It is a notable circumstance that his three immediate successors in the See of New York were educated in that institution.

"On the occasion of his consecration in Baltimore, the Bishop was presented with his pectoral cross and ring by Charles Carroll, of Carrollton, the last of the signers of the Declaration of Independence.

"He labored with indefatigable zeal for sixteen years, until he was worn out by old age and infirmities. No one acquainted with his life can deny that Bishop Dubois was not deficient in force of character, but a stronger and younger hand than his was needed to grapple with the administrative problems that confronted him in his declining years." Archbishop Hughes has been characterized, and justly, as the "greatest American of them all." He was made head of the diocese at a time when the Church had need of just such a man.

"Archbishop Hughes," the Cardinal declared, "was the man for the occasion. Like Archbishop Carroll, he was providentially raised up to meet the exigencies of the times. He braced the relaxing nerves of discipline. The trustee system, admirable in itself when exercised within legitimate lines, was grossly abused, and it led to a spirit of insubordination to the ecclesiastical authorities. This evil he repressed with a firm and vigorous hand. He was also the fearless champion of Christian education; and if to-day our Christian schools are so thoroughly established and developed throughout the land, this result is due, in no small

measure, to the bold and timely initiative of the Archbishop of New York.

"Archbishop Hughes was a prelate of great intellectual power. James Roosevelt Bayley, my venerable predecessor, a man of close observation and large experience and an intimate friend of the New York prelate, informed me that he regarded Archbishop Hughes as one of the ablest minds he ever encountered. His letters to Mayor Harper, of New York, are models of literary style, and are worthy of the pen of a Junius and an Edmund Burke. He was a man of indomitable courage. He had no sense of fear. He never paled before dangers and difficulties. He rather courted them, that he might triumph over them. As an instance of his fearlessness he often expressed a desire to witness a storm at sea. His wishes were gratified beyond his expectations in a voyage which he made to Europe in a sailing vessel in 1839. A hurricane raged with unabated fury for twenty-four hours. While his fellow passengers were huddled together in a state of consternation, he remained on deck and exulted in the fearful conflict of the elements.

"He has left an indelible impress of his works and character on this archdiocese, and even on the country at large."

Commenting on Cardinal McCloskey, he said that prelate was "meek, gentle, retiring from the world," and Hughes was "active, bold, vigorous, aggressive." Of the lamented Archbishop Corrigan, Cardinal Gibbons said:

"It is quite unnecessary in this assembly to dwell at any length on the life of the late lamented Archbishop Corrigan. His virtues and good deeds are so fresh in the memory of all of us—of his brothers in the episcopate, his clergy and laity, that they need no rehearsal at my hands.

"Suffice it to say that he was a man of many-sided attainments, so learned in speculative theology, and yet so practical; so courtly, yet so humble; so gentle, yet so strong. He was a man of most methodical habits, never wasting a moment's time, and was eminently conspicuous for administrative ability. In all questions affecting canon law and Church history, as well as the venerable traditions and usages of the Apostolic See, he was an authority and a living encyclopædia among his colleagues."

Then His Eminence paid a beautiful tribute to the present Archbishop of New York. "It would ill become me," he said, "to enlarge here in his presence on the merits and labors of the popular prelate who now happily presides over the destinies of this flourishing large diocese. He has taken up and holds with a firm and prudent hand the reins of government laid down by his illustrious predecessors. He enjoys the esteem, the confidence and affection of the clergy and laity committed to his spiritual jurisdiction. And while 'the solicitude of the churches' and the moral and religious welfare of his own people are the primary objects of his pastoral vigilance and zeal, nevertheless, like a true, patriotic prelate, he is always ready and eager to co-operate with his fellow citizens of every race and rank and religion in advocating any measure that may redound to the material and temporal well being of the inhabitants."

The Cardinal took up the part of the laity in the establishment and continuance of the doctrines of Catholicism in this country, and particularly on this island. He pictured the long struggles and privations that had ended in the vindication of Truth and the building in its honor of an ecclesiastical monument that was, he told those present, their "joy" and their "crown." He continued:

"In contributing to the erection of this Church you have done honor to yourselves. If it is a glory for a citizen to raise a monument to the father of his country, how much greater is the privilege of erecting a monument to our Saviour and Father in heaven. So great, indeed, is the distinction attached to the construction of a house of worship, that when there was question in the Old Law of building a temple to God, the project was conceived by one king, it was carried into execution by a second, and the temple was repaired by a third. King David conceived the plan; King Solomon carried out his father's design, and King Josias renovated the house of prayer.

"And as three kings took part in erecting Jerusalem's temple, so have three princes of the Church united in the construction of this noble edifice. Archbishop Hughes secured the ground and projected the idea; Cardinal McCloskey erected the building, and Archbishop Corrigan, reinforced by his successor, brought the work to a happy consummation. And even in the Christian dispensation, from the days of Constantine down to the sixteenth century, kings and emperors, in conjunction with the chief pastors of the Church, usually exercised the exclusive honor of raising up in their respective dominions stately basilicas, some of which exist to this day, to attest the piety and munificence of their royal founders. The Constantines of new Rome, the Edwards of England, the Margarets of Scotland, the Louises of France, the Henrys of Germany, the Stephens of Hungary, the Canutes of Denmark, made their reigns conspicuous by the monuments of worship which they constructed in their kingdoms.

"But the times have changed; a privilege that had been of yore exercised chiefly by crowned heads is now relegated to the people. You are the heirs of a princely prerogative. And though you have not royal titles nor kingly wealth, you and your

fathers have proved by your bountiful offerings that you possess royal hearts.

"The most impressive sermon ever preached in this church is delivered by the Cathedral itself. It is a sermon in marble. It preaches in silent but eloquent language to the immigrant daily arriving at your harbor.

"If the devout philosopher 'finds tongues in trees, books in running brooks, sermons in stones and good in everything,' surely the Christian pilgrim, in casting his eyes around him in this church, will discover everywhere object lessons to quicken his faith, to strengthen his hope and nourish his love for his God and Saviour.

"Let us imagine a foreigner coming to-day to New York, from Germany, Switzerland or sunny Italy. As he walks through the streets of your city he feels that he is in a strange land a stranger to your country, to your institutions and even to your language. But when his eyes fall on this Cathedral, with its cross-crowned spires, pointing to the heavens, he feels that he has discovered an oasis in the desert; he has found one familiar spot in a foreign land. And entering the church, while tears run down his sun-burnt cheeks, he is impelled to exclaim with the Psalmist: 'How lovely are Thy tabernacles, O Lord of Hosts! My soul longeth and fainteth for the courts of the Lord! My heart and my flesh have exulted in the living God. For the sparrow hath found for itself a house, and the turtle dove a nest. Even Thine altars, O Lord of hosts, are my home, my King and my God.'

"He sees the paintings of the saints and of the Lord of saints, whom he was accustomed to venerate at home. He sees the baptismal font, which reminds him of his regeneration in the waters of baptism. He sees the confessional, where he knelt at the feet of the Lord's anointed and heard these saving words:

'Go in peace, thy sins are forgiven thee.' He sees the altar railing, where he partook of the Holy of Holies. He beholds the altar ablaze with lights. He sees the officiating pontiff clothed in his sacred vestments—those quaint old robes so strange to the eye of the outsider, but to the eye of the initiated as familiar as his mother's face. He observes the ministering and attending clergy; and mingled with them he contemplates the sons of Augustine and Benedict, the sons of Dominick and Francis, the sons of Ignatius and Alphonsus, the sons of Paul of the Cross and of Paul the Apostle, all clothed with variety.

"He listens to the peal of the organ and the chant of the choir. He hears the plaintive notes of the Kyrie Eleison and the joyous anthem, the Gloria in Excelsis Deo. He hears the words of the everlasting Creed. He hearkens to the chant of the Preface, that masterpiece of musical composition, so simple, yet so sublime; so familiar, yet so majestic. He beholds around him a multitude of kneeling worshippers like himself, and he feels in his heart of hearts that he is in the presence of brothers and sisters, who have with him 'one Lord, one faith, one baptism, one God and Father of all.'"

The Cardinal then spoke of the causes that contributed to the growth and expansion of Catholicism in New York, and said that "under God" for the work accomplished the Catholics of New York were "chiefly indebted to the tide of immigrants that for the last century has steadily flowed to your harbor." Then he said:

"They have come to your city from the British Isles, from the German and Austrian empires, from France and Italy, and other portions of Catholic Europe. But this heterogeneous and unorganized mass of Christian worshippers would soon disintegrate under adverse circumstances, like a body without a spirit,

and their faith would vanish into thin air, if they were not marshalled and co-ordinated, nourished and sustained by the zeal *and piety of a devoted and enlightened clergy. But of all the nations that have contributed to the upbuilding of the Church of Christ in the city of New York you will all avow with gratitude, whatever may be your own ancestry, that the post of honor must be assigned to the children of ever faithful Ireland. Wherever England has enlarged her boundaries, the Irish missionary has extended the kingdom of Christ; wherever she has proclaimed her laws, he has preached the Gospel; wherever England has built a fort or a custom house, the missionary has erected a house of prayer; and wherever England has planted the banner of St. George, the Irish missionary has raised the Cross, the symbol of salvation."*

In closing the Cardinal admonished the assemblage to work in harmony with their beloved Archbishop. "Take an active, loyal, personal interest in all that concerns the temporal and spiritual welfare of your beloved country," he said. "No man should be a drone in the social beehive. No one should be an indifferent spectator of the social, economic and political events occurring around him. As you all enjoy the protection of a strong and enlightened government, so should each man have a share in sustaining the burden of the commonwealth. Above all, take an abiding and a vital interest in all that affects your holy religion. Let the words of the royal psalmist be your inspiring watchword: 'If I forget thee, O Jerusalem, let my right hand be forgotten. Let my tongue cleave to the roof of my mouth, if I do not remember thee, if I make not Jerusalem the beginning of my joy.'"

When the Cardinal finished speaking, Archbishop Farley occupied the pulpit and read two letters, one from His Holiness Pius X, another from the President of the United States.

THE PAPAL MESSAGE.

"To our Venerable Brother, John M. Farley, Archbishop of New York.

"Venerable Brother: Health and apostolic benediction.

"The recurrence of the memorable events in the history of any diocese is at all times an occasion of joy, and the one hundredth anniversary of the foundation of the archdiocese of New York, whose development has been extraordinary, must call forth unusual rejoicing because the constant increase in the harvests of a hundred years bears ample testimony that the highest expectations have been abundantly fulfilled.

"It seems proper, in view of these consoling results, that on the solemn centennial celebration of the See of New York we should renew our fervent supplication to God that He may vouchsafe to it a more plentiful supply of His celestial gifts and more copious resources to accomplish things even more laudable.

"For these reasons, and as a mark of special honor, it affords us great pleasure to tender to you and to your devoted flock our heartfelt congratulations. For assuredly you and your loyal brethren have rendered many distinguished services to the Church and to the State, and we cherish the hope that these, our words, may be an incentive to persevere in that vigilance and zeal of which you have thus far given such signal proof, and thus bring glory to America and stand as an example for the entire world.

"As an augury of heavenly favor and an evidence of our good will, we most lovingly impart to you and to your faithful people the apostolic benediction.

"Given at St. Peter's, Rome, the ninth day of April, 1908, in the fifth year of our Pontificate.

(Signed) *"PIUS X, Pope."*

FROM THE WHITE HOUSE.

"My Dear Archbishop: Let me take occasion, on the celebration of the one hundredth anniversary of the Diocese of New York, to extend to you my hearty congratulations and my earnest good wishes for the future of yourself and of your diocese.

"Again congratulating you, believe me, Sincerely yours,

"THEODORE ROOSEVELT."

The Archbishop then gave public expression, for himself and his people, of gratitude to God for the things that are, thanked the Pope and his Delegate, Monsignor Falconio, and the two Cardinals, and asked the people to pray for the President of the United States. It was the heart overflowing, and the grateful words created a profound impression on the assemblage.

"Now, dearly beloved brethren," he said, "I do not wish to detain you, but I must fulfil what I feel to be a duty most incumbent upon me this morning—to return thanks for all the favors we have received upon this occasion. Above all, we owe thanks to Almighty God. And we owe thanks, too, to the Vicar of Christ upon earth! May God preserve the Holy Father from his enemies. I thank the Apostolic Delegate and the Cardinal of Baltimore and all the Archbishops and Bishops who have come so far to honor our celebration. I wish to thank also the head of this nation who, out of his big heart, has sent us his letter of congratulation. May God bless and preserve our President!

"And what shall I say of him who has come across the vast ocean at great risk and inconvenience in order to be with us in

our celebration? Words fail me when I wish to express our gratitude. Who would have imagined or dreamed one hundred years ago that we would have in our midst at the celebration of our centenary the 114th successor of St. Patrick and the Primate of All Ireland! He comes to us, bringing the prestige of the power of one of the oldest sees in the world, where the faith is taught as purely as it is in Rome, the seat of Christendom. I thank you, your Eminence, one hundred thousand times, and on behalf of the people of the diocese I thank you.

"May the Archbishops and Bishops who have come so far, some of them over a thousand miles, bring back with them an inspiration from this most inspiring scene.

"And now also I wish to thank the non-Catholics of this city for their great interest, sympathy and kindness. I could, if I had time, and if this were the proper place, read to you the many letters I have received from non-Catholics, expressing their sympathy and their good will. And lastly I wish to express our sense of appreciation to the great press of New York, to which we owe very much for the kind manner in which our celebration has been treated. The subject has been handled with a decorum that is an honor to the press, and it will serve to wipe out any vestige of bigotry with which portions of the press may have been infected. Again I thank you all."

Monsignor Lavelle, V. G., rector of the Cathedral, read in Latin and in English the Papal Bull bestowing upon the Catholics of New York the Apostolic Benediction, and at the close of the solemn ceremonies the entire assemblage, both clergy and laity, stood and sang the hymn of thanksgiving:

"Holy God, we praise Thy name;
Lord of All, we bow before Thee."

As the two Cardinals slowly marched into the sanctuary the edifice resounded with,

"Infinite Thy vast domain,
Everlasting is Thy name."

Hailed as a "jolly good fellow," the Irish Cardinal was the centre of interest at a dinner spread in the main hall of the Cathedral College and arranged by the clergy of the Archdiocese for the visiting prelates. Archbishop Farley sat in the middle of the guests' table and on each side of him was a Prince of the Church, Logue on his right and Gibbons on his left. While the courses were being served groups of priests in various parts of the hall broke out into song and for more than an hour the old college building resounded with such airs as "Tara's Hall," "Come Back to Erin," and "The Star Spangled Banner." Monsignor McGean was toastmaster and Monsignor McCready delivered an address of welcome to Cardinal Logue in behalf of the clergy of the Archdiocese, in the course of which he said:

"May we ask your Eminence to carry back to your people the message that will gratify and in some measure console them for their loss of kindred? Tell them that the faith that Patrick preached is, among the children of the dispersion in this new land, as lively and as pure, as whole and entire to-day, as in the brightest and palmiest days of Erin. And please, your Eminence, tell them, too, that because of this adherence to the faith of their fathers, and the frequent practice of its precepts, Erin's daughters and their descendants still sustain that reputation for purity of life and morals which was ever proverbial with them, and was the proud distinction of their mothers in the land blessed by the presence of Saints Patrick, Bridget and Columbia, that noble trinity of Ireland's saints.

"Permit us, then, your Eminence, to end as we began by thanking you cordially in our own name, and that of Archbishop Farley and the people of New York, for your kind——though all too brief—visit to us, to join in thanksgiving to God for the great and abundant graces he has betsowed on this diocese since its foundation. Your visit shall remain with us ever a pleasant memory. We, in fine, wish and pray for your Eminence a safe return to your loving people. We pray particularly that your days of usefulness in the service of God and your country may be prolonged, even unto the years of Patrick, your prototype and predecessor in the See of Armagh."

Monsignor Mooney was the next speaker, and he spoke with a sincerity that provoked tremendous applause for the subject of his remarks, Archbishop Farley. He said:

"Amid the strains of jubilation and the accents of acclaim with which the centenary of our diocese has been hailed, it were surely but consonant with a due observance of the historic event to include the personal note that vitalizes and dominates its occurrence. That note, Archbishop, is to be found in yourself; its tone and its coloring, as you stand and have stood related to this See of New York.

"Thirty-eight years ago you were enrolled in the ranks of its ministry. It was at Rome where your Levite days witnessed the tragic scenes that culminated in the full submission of this hallowed Princedom of a thousand years and made its saintly heir a prisoner within his own gates. The morning of your priesthood saw no little of the fateful drama of the century that has but lately passed away. Your youthful lot, foretelling years of vast import when and where epochs of world-wide interest began and ended and transcendent characters filled the centre of the world's stage of action. It was not then too much to think that what

was then vouchsafed to you was indeed a presage of the future.

"You came back to your allotted place of labor in the vineyard of the Lord, bringing to it a rich endowment of the natural attributes of a gifted race, an intellectual culture begotten of the best that two continents had to give, and a high conception of your holy calling. Fruits rich and rare were the speedy garnering of your earliest service.

"But elsewhere, and in higher commmand, as the years went on, they saw you mount from trust to trust, from post of honor to yet another, with ever heavier burdens and ever increasing round of labor and of toil until, with unusual accord, the chief rulership of the diocese was committed to your keeping. In each and every charge you were called on to fill in the two and thirty yars that led up to that auspicious event you filled the role exacted of you to the full with abiding and surpassing benefit to religion's every need.

"Whether, as the trusted official, with duties varied and of far-reaching scope, of that true Prince of the Church, America's first Cardinal, whether, as devoted pastor, when the pressure of the teeming city's life was highest and manifold its cares, or, as the first helper and chosen associate of his illustrious successor, you answered every requirement, you measured up to every want, and you more than justified every expectation.

"The marked equipment of mind and soul that graced your entrance into the ministry found many an opportunity for its exercise, many a sphere for its action, and reaped many a success on the many fields it had to cover. Constantly kept flawless and unrusted, at command constantly burnished and refurbished in the armory of experience, constantly growing and expanding under the influence of the high ideals that were deported from your vision, there was a consequent advance in every good, a

steady rise in many-sided merit and in worth that singled you as the fitting one to be invested with the dignity of New York's fourth Archbishop."

The Archbishop was deeply touched by this splendid tribute.

(Stenographic Report in Catholic News.)

"I decline to take to myself," he said, "of any large share of praise or measure of credit for the work that has been done in this diocese. I feel that it has been done largely by the priests who have so faithfully stood by me. Of course, I have a right to your support. I did not choose you; you have chosen me. Thank God I have had your support from the day that I took up my crosier.

"The latest evidence of your goodwill, which was spontaneous, was shown when we were discussing the question of this centennial. You willed at that time that some monument of the event should arise and endure. The clergy proposed, knowing what was my most earnest desire, but without one word from me, that the monument should be the lifting of the $700,000 debt from our cathedral, within two years. That is the latest evidence of your loyalty to the head of the diocese.

"If I have acquired or exercised any measure of influence over the clergy it is because I knew them and they knew me. Many of them were my school fellows in Fordham and at Rome. Almost immediately after my ordination I was thrown into a position of confidence with my superiors, and into contact with every member of the clergy; hence I became gray in the service long before my time. Later I was placed in the position of Vicar-General, a position amounting almost to another Bishop, and then, too, I had the confidence of the clergy as well as of my superiors, and never, either as Ordinary or as Vicar-General, or as Auxiliary Bishop or as Archbishop, have I had one single heartache

given to me by any of my priests. Never has a priest turned the word upon me and told me that I was unjust or cruel or wrong.

"I thank you all, gentlemen, for the manner that you have accepted the sentiments of the Vicar-General, but of which I konw I am entirely unworthy."

Monsignor Falconio, the Apostolid Delegate, in responding to the toast of "The Holy Father," said:

"Our Holy Father, Pope Pius X, is the successor of St. Peter and the Vicar of Christ upon earth. He has the respect of all the peoples of the world, and especially of the people of this country, where the Church has made such great strides. This respect, coming from all of you who are celebrating the centenary of your diocese, cannot but be most pleasing to our Holy Father. This expression of loyalty on the part of the Archbishop, priests and people will be acceptable to the Pope because as our Holy Father he cannot but rejoice in our joy.

"The celebration marks a great event in the Catholic Church in the United States. New York is one of the first four dioceses erected to form a Catholic hierarchy in the United States. Your history is a history in every line of which we read of the great work that has been done for charity and the great progress that the Church has made. It is the hierarchy that has made the Church here what it is—the most flourishing portion of the Kingdom of God upon earth.

"Who could have imagined one hundred years ago that the Church could have been made to occupy such an honorable position to-day? Perhaps Pope Pius VII may have cherished a hope that in America the Church would thrive, but he could not have imagined her present position here to-day. I firmly believe that, after God, her position here to-day is due to those apostolic men

of the hierarchy who by their energy and zeal have done a noble work.

"But in a special manner do I feel bound to tender my congratulations to the Diocese of New York, and to its respected Archbishop and to the clergy and laity. One hundred years ago, when Pius VII signed the Bull instituting this diocese, there were in the entire diocese "one church and three or four missionaries. But behold the change! What wonderful progress! It is now a great ecclesiastical province with millions of people and thousands of institutions, and I feel it my duty, on behalf of the Pope, to tender to you my congratulations."

When he had done the Irish Primate rose and was greeted with hearty cheers, and then the clergy sang with jovial feeling: "For He's a Jolly Good Fellow."

"I'm beginning to think that when I came here," he said, "it was under false pretences. My dear friend, the Archbishop of New York, invited me here to sing. Now it seems that I am called upon for speeches.

"I have just heard many compliments upon the eloquent sermon of my brother, Cardinal Gibbons, and the next thing that I know somebody will be complimenting me upon my singing of the mass. Well, your Eminence, your Graces and Lord Bishops, there you see that I am not a republican. It is one of the events of my life to have this opportunity to come to New York.

"I express it mildly when I say that I am astounded and pleased to see with my own eyes the progress of Catholicity has made here, both in America and in the capital city of New York. I had, of course, heard of it in a sort of theoretical fashion before. Now I know of it as an eye-witness knows. And I have the pleasure of looking, I think, thus, with my own eyes, upon one of the greatest religious triumphs of our times, and that is the

progress which Catholicism has made in the Western World.

"Of course, naturally I believe all the good, and what little evil you have got you brought from Ireland, or your parents or their parents brought with them. The Blarney stone is in all of it.

"Now, I am getting along in years, and there is one thing I wanted to see, and that is how you do it. I mean by that that you are bleeding Ireland to death, and I came over here to get some of your energy and to find out all about you and how you do things. I think it will be of importance to me during the few remaining days of my life.

"Now, seriously, I think the future of the Church of Christ is in America. Rome will be the centre, there the Holy Father will have his seat, but the energy, the strength, the moving life, will be here in America. The Church owes and will owe, a great deal to this free country of America.

"This, to-day, has been a most interesting event. A hundred years ago the Catholics in this land were a mere handful. But see the change in the century. Here is a great, magnificent Cathedral, your glorious charitable institutions and your magnificent system of parochial schools, which, to my mind, is one of the clearest proofs that the Church here in America is alive and very much alive.

"I feel that I am more than repaid for my visit to this centenary of the Archdiocese of Armagh. I am going back to tell my clergy everything that has been done by their brethren here in America. You know that there are more Irishmen in America than there are in Ireland. They are in sympathy with their own land, or if they are descendants they are still good Irishmen, and we in Ireland have much to be thankful to them for. There is no call for help from Ireland to which Ireland's sons do not

respond, or even from those who cannot claim nativity upon her shores or descend from her sons and daughters, but who help her.

"You know I feel I have a claim upon these Irishmen in America, a sort of a supreme jurisdiction, as the successor of St. Patrick. And so I feel that I am making a sort of a visitation here. And I say, in closing, expressing my deepest and sincerest thanks, that I shall carry back home with me the kindliest feelings toward my brethren of the clergy and laity in America."

The following clergymen were of the committee appointed to arrange the dinner: Rt. Rev. Monsignor M. J. Lavell, V. G., chairman; Rev. M. C. O'Farrell, Rev. M. J. Phelan, Rev. J. W. Power, Rev. M. A. Cunnion, Rev. Dr. F. H. Wall, Rev. P. McNamee, Rev. J. L. Hoey, Rev. E. T. McGinley, Rev. J. J. Owens, Rev. J. H. McKenna, Rev. Thomas M. O'Keefe, Rev. J. B. Reilly.

PONTIFICAL VESPERS.

St. Patrick's Cathedral was filled again last evening when pontifical vespers were sung. Monsignor Falconio was the celebrant. All of the visiting Prelates were present. Archbishop Glennon delivered the sermon, in the course of which he referred to the present Pope, his policy and his recent note on modernism, saying:

"A few years ago when Christendom recovered from the shock which the great Leo's death created, its first anxiety was to know what manner of man this new Pontiff Pius X would be. His policy—his personality, even—unknown; how would he face the world problem? Is he prepared to preach a new crusade or to speak a new philosophy? Will he win back the Orient or seek the favor of vacillating powers? No; of these, for the moment, he is heedless, rather; his scheme is greater. He would go to the

Sacred Scriptures—he would read St. Paul to the Ephesians, and therefrom he would draw a watchword and symbol: 'To restore all things in Christ.' This would be his answer to their appeals for reformation and innovation; this the panacea for four hundred years of religious failure and spiritual decay. He would inaugurate the grand restoration, and he would invoke it in the name and by the grace of Christ, the Saviour and Master of the universe.

"Here was a mission worthy of a great Pontiff—vast—comprehensive in its character. The Pontiff would repair the walls of the City of God, he would extend the domain of the Saviour until all the world would see and know and love and revere the Christ.

"But before the work of restoration would begin it was necessary to view the foundations, especially the cornerstone itself on which the whole building rested; necessary to make all the world know the cornerstone to be the Blessed Savior. Useless would it be to build on Christ unless first Christ Himself was known and believed in and worshipped as divine, the Son of God.

"Hence, before the Pontiff's mind arose the question: How the world of to-day looks on the Christ? Does it deny Him? Yes. By some, Christ was denied. Fifty years ago learned critics declared the Gospel narrative was fiction and Christ was only a myth. More recent criticism, however, tends the opposite way. According to these latter, there was such a being as Christ; the Gospel narrative is an historical document, and the leading features of it are to be held as historically true. Furthermore, the critics are practically united in admitting that Christ, the Master, was a man amongst men, readily the first, the greatest and the best; that His teachings are of the highest altruism and that His life exhibited the highest unselfishness and heroism.

All this is admitted; nay, more, it is set forth in song and story, with ever increasing devotion for the admiration of the world.

"But while these admissions are made, and just in proportion, apparently, to the enthusiasm of the admission, there is asserted with ever increasing vehemence disbelief in and utter rejection of Christ's divinity. Christ, they say, was a man, good, great and true, but Christ was not God. In Him there was no divinity, unless natural goodness, love of truth, holiness of life, wonderful spiritual insight constitute divinity, but, divine as God was, they say absolutely impossible, unthinkable, untrue.

"Hence to the Pontiff the great restoration of all things in and through Christ necessitated first the restoration of Christ to His Kingdom in the souls and minds of men. You have heard, my dear brethren, much of the recent encyclical of the Holy Father on Modernism, much adverse criticism on the title, the manner, the object of it. You have heard how it purposed stifling all mental activity—all spirit of inquiry—all further search for the truth—now it must produce atrophy of the spiritual sense. The truth is that the encyclical is, first of all, and above all, a defence of the divinity of Christ; a defence made with all the more spirit because the denial in these latter days was heard in the home of His friends; in some instances, even from those who as His priests had sworn to serve Him and proclaim that divinity unto all men."

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all the more spirit because the denial in these latter days was heard in the home of His friends; in some instances even from those who, as His priests, had sworn to serve Him and proclaim that divinity unto all men.

"Ah, but the critics say we wrong them—the Holy Father wrongs them. They do not, they say, deny the divinity of Christ; but, on the contrary, they proclaim themselves firm believers in a divine Christ, which, however, history does not give them, nor the Gospels, nor a teaching Church; but by their own spiritual development in response to their own spiritual needs and aspirations. In other words, Christ as the man is clothed by them with a divinity of their own minds' creation—He, the Christ, bound to follow their mental evolution, as they ascend in the scale of intellect and their souls in the broadening way of much desire; the Christ must toil up after them, humbly accept their meaningless applause and await a coronation from their genius. What pride, what conceit, what blasphemy!"

In closing his discourse, he said:

"It is because of all these things we would lift our voices tonight in speaking against the devotion of our hearts, our prayers and thanksgiving to Christ, Our Lord and Master. May He reign victoriously and of His kingdom may there be no end.

"And we turn to our Holy Father, joining with the entire Christian world in offering our greetings and thanks, in that he, the Vicar of Christ, did not fail to give to all of us the solemn warning to guard and defend the name and prerogatives of Our Lord and Master. The Church of America, thanks be to God, has in this regard been preserved from taint. This most insidious form of denial has no place among us—we stand with St. Peter and with his successors and say again as Peter did, 'To whom,

Lord, shall we go but to Thee; Thou hast the words of eternal life.'

"And with another servant of His we may say:

"'We know—we to whom Christ has given definite teaching about humanity, about His law and His doctrines.

"'We won—we whom Faith animates and draws to the divine Christ.

"'We love, whom Christ has loved unto death and who have been baptized in His blood, poured out for love.'

"Therefore comes our thanksgiving—the Te Deum of a Christian people.

"'Oh, Christ Jesus, Master, Lord, Redeemer, giving life, love and hope to men;

Divine, divinely sent—made man because of us;

In Thy life on earth, proclaiming truth eternal and suffering the agony of death;

Bringing humanity to Thy blood-stained cross and filling their souls with the light of Thy resurrection.

Giving to all men henceforth—a guide—Thy spouse

Our Mother, the Church.

Sweeping the ages with the all-encompassing light of Thy personality. "The brightest light that ever yet was seen on land or sea."

Give to us strength to do in Thy name what Thou wouldst have us do for all men—give to us light to show them the way that leads to Thee; we beseech

Thee for the courage and faith of Thy martyrs of long ago—that death or prison may not daunt us, but through trial, and if need be, much sorrow

We may achieve the victory of faith in the bourne of the blessed.'"

CHAPTER VI.

MASS MEETING AT CARNEGIE MUSIC HALL—CHILDREN'S DAY AT THE CATHEDRAL.

(Thursday, April 30.)

With a public meeting that filled Carnegie Music Hall to overflowing last night the Catholic laity of the archdiocese of New York began a series of rejoicings that will culminate on Saturday with a procession of forty thousand standard bearers of the faith. A more representative gathering of Catholics has probably never assembled in New York than that which greeted Archbishop Farley, Cardinal Logue, the two Papal Delegates, Monsignor Falconio, of Washington, and Archbishop Aversa, of Mexico, and numerous other prelates gathered on the stage of that public building. Every seat was taken, hundreds stood in the rear and thousands in the streets.

When the vast audience had been seated ex-Justice Morgan J. O'Brien called the meeting to order. The Katolischer Sängerbund, Emil Reyl director, sang an anthem dedicated to Archbishop Farley and called "Ecce Sacerdos Magnus," which literally translated means "Behold the Great Priest." The audience then rose and sang with patriotic glee "The Star Spangled Ban-

ner." Mr. O'Brien made an address of welcome, in the course of which he said:

"It is not so many years ago when the realization of such happy conditions would have been thought impracticable and visionary, for we know that at the beginning of the nineteenth century our religion and its teachers were persecuted, and the public sentiment against it was expressed in hostile laws and unjust discrimination. Nothing could so signally mark the great strides which we have made in religious toleration as the attitude of our Protestant fellow citizens, who not only are pleased with our meeting and the occasion of it, but many of them have gone further, and in public utterances have emphasized the changed and growing spirit of the times in favor of religious toleration, and the fact that differences of religion no longer make enemies of mankind.

"We know full well that for those who differ with us in religion we cherish no feelings other than sentiments of brotherhood, charity and kindly regard. They are our neighbors, companions, friends, and often relatives, with whom we alike share our joys and sorrows. We live with them; we vote with them; in charitable objects we co-operate with them; and in the struggle for liberty, civil and religious, Catholics have shown their willingness to die with them."

At the close of his address Mr. O'Brien presented Archbishop Farley, who was greeted with prolonged applause. Cardinal Gibbons was not present, and the Archbishop explained that the prelate had directed him to assure the Catholics of New York that his heart was with them on this occasion, as it was the day before, when he preached in St. Patrick's Cathedral. The Archbishop then welcomed Cardinal Logue in the language of the

Gael and with one of its choicest phrases, "caed mille failte." In the course of his remarks he said:

"I thank you first of all for the manner in which you received the more than generous words of my old friend and college companion, Judge O'Brien. I have to announce to you before going any further my regret that His Eminence, Cardinal Gibbons, is prevented from being here this evening by reason of a slight indisposition; but he has directed me to assure you that he is with you heart and soul as he was with us yesterday, and as he gave evidence to myself when I invited him some time ago, to do us the honor of preaching on the occasion of our great centenary. It was a labor for him whose life is filled with labor and whose years are many, but he said that his love for the people of New York, its clergy and its Archbishop, would not permit him to refuse. I take this occasion then, in his absence, to thank him.

"My duty is simple. As I understand it, it is to return thanks to our guests from near and far, and let me assure Your Eminence and Right Reverend Prelates and others that outside of my sacred functions I have rarely occasion to fill a duty that gives me more pleasure than that of saying a word of thanks and a word of welcome to our guests in my own name, and in the name of my clergy and in the name of the laity of this great city and diocese. We have first of all, therefore, to return thanks to Almighty God, from whom all blessings flow. I, on my own part, return to Him everything that is in my heart, that He has in his mercy vouchsafed to permit me to be at the head of this great diocese on the occasion of its centenary celebration, to be the one that would enter into the labors of my predecessors. I thank Him in your name and in my own name, and in the name of my clergy. To Him be all power and honor and glory for ever and ever.

"HOW OUR FATHERS WOULD HAVE REJOICED TO HAVE SEEN THIS DAY! SOME OF THEM DID SEE IT IN PROPHETIC VISION. THE GREAT MAN, OF WHOM EVERY NEW YORKER THINKS WHEN HE HEARS THE NAME OF THE CHURCHMAN, AMERICAN CHURCHMAN, SPOKEN OF, THE ONE WHO LAID BROAD AND DEEP AND STRONG THE FOUNDATIONS OF YONDER GRAND CATHEDRAL, HE SAW IN VISION AND REJOICED. IT WAS HIS PROPHETIC EYES SAW WHAT THE GROWTH OF THE CATHEDRAL WOULD BE A HUNDRED YEARS HENCE. HE, PERHAPS, WAS THE ONLY ONE, CERTAINLY I BELIEVE THE ONLY ONE AMONG THE CLERGY, AND I AM SURE THE ONLY ONE OF HIS ENTIRE FLOCK WHO WOULD HAVE THOUGHT THAT WHERE OUR GRAND CATHEDRAL STANDS TO-DAY WOULD ONE DAY, IN LESS THAN ONE HUNDRED YEARS, BE THE CENTRE OF THE GREATEST CATHOLIC CITY ON THE CONTINENT.

"I therefore do thank the clergy who have come to us from a great distance to share with us in our rejoicing. We have to thank the prelates who have come at a time which is busiest for them, I know. They have come to us from the Gulf of Mexico; they have come to us from Maine; they have come to us from the far-off islands of the sea, and from Canada. To them I return my sincerest thanks in the name of all the people present who represent the laity of the whole archdiocese.

"But what measure of thanks can I reserve or can I seek for him who has come across the broad Atlantic to show the sympathy of his great Celtic heart with his Celtic children on this side of the ocean? An evidence of the welcome that greeted him

was shown a few days ago when the steamer that was to meet him went down the bay, freighted not alone with Irishmen but with men of every race perhaps in this great city, representatives of the Italian race, the German race, the Bohemian race, aye, of the Oriental races. All knew to whom they were going to pay the tribute of respect that was so much his due. We all know that he brings us the threefold gift. He brings us in his person the gift of a great heart, a great mind, a great public spiritedness, for we are not unacquainted with the history of Cardinal Logue.

"We know that in his own country, that land so dear to many of us, there is no question, whether it be religious, educational or patriotic, that has not his support. He throws himself into every cause that makes for the public good of his countrymen at home, aye, and of his countrymen all over the world; but he brings with him besides that an engaging personality which grows on one as it has grown on me since I first met him three years ago. He brings with him also the prestige of the Primacy of one of the oldest patriarchal sees of the Universal Church, the Primacy of the old See of Armagh, a see that received the faith before York or Canterbury, and never quenched it; a see that has fifteen hundred consecutive years of prelates, one hundred and fourteenth of which he is to-day, and never has there been a break in that long chain of the prelates of that ancient see, a see that has never permitted any heresy to taint its teachings, when constant and noble Antioch and many other of the sees of the East that received the faith had fallen away from it; but a see that was founded by St. Patrick has clung to the faith even as Rome itself.

"And why was it? Because of prosperity? No, thank God, prosperity might have corrupted the Irish people. It was because of what she had to suffer, because of her persecutions that she

clung to the faith, because she recognized in her condition the condition which God's providence was pleased to send upon her, the likeness of her Lord and Master, Him whom we all adore as the Son of God, Christ our Lord. That is why she clung to it so faithfully. Oh, how she had to suffer; how often were her altars overthrown, her churches pulled down or stolen from her or desecrated, her monasteries cast into ruin; and how often did she not take up the fragments and bind them together with her own blood and tears, and again they were torn down.

"A hundred years ago—at the time of which we are speaking and thinking so much, during these times—what was there in the shape of ecclesiastical architecture in Ireland? Hardly any more after fourteen hundred years of the profession and practice of that faith, hardly any more than we possessed here in this country. How is it to-day? With all her disadvantages the whole land is strewn with churches, monasteries, academies, colleges and cathedrals that would do honor to any land in Europe; and above all, the cathedral over which His Eminence has the honor of presiding, the grand Cathedral of Armagh. A hundred years ago in his see, in the see city of that diocese, the cathedral was no better than a Bethlehem; it was not fit, as some non-Catholic remarked, to say Mass in; but with all that, and although it was only immediately after the emancipation, and after the relaxation of the penal laws, one of her noble primates had the courage to lay the foundation of the grandest cathedral that exists under the British flag. There is nothing like it from end to end of the British Empire, and that was built up in that persecuted Ireland, and by a singular providence of God it was preserved for the first primate who was to receive the Roman purple to dedicate St. Patrick's Cathedral of Armagh, His Eminence, Cardinal Logue.

"YOUR EMINENCE, I BID YOU WELCOME IN THE NAME OF NINE HUNDRED PRIESTS OF THIS DIOCESE, IN THE NAME OF ALL SUFFRAGANS OF THIS PROVINCE; IN THE NAME OF THE LAITY, ONE MILLION TWO HUNDRED THOUSAND OF THEM, I BID YOU WELCOME. I BID YOU WELCOME IN A LANGUAGE THAT WAS RICH IN LITERATURE BEFORE SHAKESPEARE OR CHAUCER HAD CAST THE ENGLISH LANGUAGE INTO ITS PRESENT FORM; I BID YOU WELCOME IN THAT LANGUAGE WHICH EXISTED AND FLOURISHED AND HAD AN ELEGANT AND COPIOUS LITERATURE MORE THAN EVEN GREECE OR ROME HAS LEFT, AND MORE ELEGANT AND MORE COPIOUS THAN WAS THE ITALIAN WHEN DANTE WROTE; IN THE LANGUAGE WHICH YOUR EMINENCE IS SO FAMILIAR WITH; IN THAT SWEET TONGUE OF YOUR FOREFATHERS I BID YOU WELCOME—CAED MILLE FAILTE."

John J. Delany, ex-Corporation Counsel of the City of New York, was the next speaker. His was a powerful discourse, that took note of the fidelity of the immigrants to the faith that was in them. He said:

"This magnificent celebration is an event of great significance for the clergy, but even of greater significance to the laity, for, while the clergy and laity unite in joyous praise of the devotion of our fathers and exult over the achievements of a century, the most important function of all this celebration, after that of thanksgiving to God, is that it shall serve as an example to our posterity.

"This occasion presents itself in a double aspect. It is not more the ending of one century than it is the beginning of another. In the midst of all our jubilation, the paternal instinct,

strong in us, insists that we shall even forget ourselves that the greatest possible advantages may result to our issue who will succeed us in the century now opening. We, therefore, must make this episode a guide to those who come after us, so that it shall be to them like a cloud by day and a pillar of fire by night to lead them safely into the promised land.

"It is well that we have a century to review, for it is one of the tenets of the philosophy of history that time must pass before one can properly understand the true meaning of any great movement of men. The principle of causation must be applied. One must not only see the result but must trace it backward in its course step by step to its origin before he is prepared to make a judgment which shall stand. Having done that, he is free to say who produced any great movement, and, if it be one of human affairs, upon whom shall properly be visited the blame or the glory."

Mr. Delany referred to the immigration of Catholics from other countries in these words:

"John Bach McMaster, in his history of the people of the United States, says that in the next decade the immigrant ships brought swarms of Irish to New York, and this continued generally throughout the nineteenth century. During the entire formative period of the diocese, the Irish population maintained as large a percentage as that which they held in the earlier days. Other races came to our shores from time to time, each moving on to occupy throughout the country the field upon which they were to erect their own monuments to the faith. The earliest influx of German Catholics did not remain in New York, but with the sagacity of their race sought out the fertile lands of the West; went in groups, having the means to establish themselves in their new homes, and many of the great dioceses of the

West stand to-day as evidences attesting the attachment of the German Catholic for the ancient Church of his fathers, his unswerving loyalty to the faith, and his persistent devotion to principle so characteristic of the race.

"The Irish, perhaps unfortunately for their material welfare, as a rule settled where they landed; but they could not do otherwise, because when they landed they were, as a rule, penniless. They did not come in groups. They were, for the most part, unschooled in any branch of artisanship, and sustenance for themselves and very often for those that they had left behind them depended upon the incessant labor of their hands. Their fellow countrymen already here, although they generally tried to relieve their distress, found it, at first, impossible to do so. The spirit of religious bigotry was quite strong against them. Their numbers disturbed the labor market, and many workmen were so enraged at this that they gave them a poor show of a welcome; but they lived, and the city grew, and to its growth they contributed with their brain and muscle. The mass of the American people were just and the Irish under these conditions prospered with the prosperity of the city which they had made their home, so that when the great Jesuit Father Kohlmann, then administrator of the diocese, established a new church, a cathedral, he placed it under the patronage of him whom the Irish venerate as their great apostle, St. Patrick. The chronicle of the century in this diocese begins here, and shows in a remarkable way the efficacy of the work of St. Patrick among his children in exile, in a land which was unknown in the days in which he lived.

"The philosopher can distinguish a man even though he be defaced by misery and degradation, but the majority of men are not philosophers, and in those early days of Catholic life in New York many of its inhabitants looked down upon the Irishman as

one to be despised as the offspring of an ignorant race. Of course, they did not know that his condition was due to enforced ignorance, that he belonged to one of the most highly intellectual races that has ever lived, a race whose learning had flourished in Western Europe for many centuries before any of the other Western or Northern European races had emerged from barbarism; but, strange to say, it took the Irishman but one generation, and often not so long under the unshackled conditions of this free land, to show the genius of his race, and the sons of the old land within a short time after their settlement here proved their fitness for any post in life to which they might be called.

"The Irishman had the tradition of the ancient learning of his people, and even from his poverty he gave freely to the last cent that the children might have the education which was denied to him. He loved human liberty, for his race had suffered under oppression for centuries, and no son of the soil ever rushed to a post of danger, even to the loss of his life, with greater alacrity, than did he to uphold the honor or maintain the security of the Republic which had given shelter to him and his people.

"By precept and by example he taught his children a love of country and a love of learning which has never been excelled in the history of the human race. There is always a temptation to one to dwell upon the theme of the patriotism of the Irish and their love of knowledge, but such a theme could not be expanded to-night, for it is not the main feature of this occasion, and the main feature of this occasion is so important that it must not be overlooked.

"When we survey the land around us, when we witness the greatest diocese in Christendom, the work of but one hundred years, the work largely of the generosity of the poor, we can understand that such an achievement could only be accomplished

by the faith that can move mountains, and whatever else the bitterness of fortune or the providence of God permitted to be taken from that ancient race, their faith remained as their distinguishing characteristic through all the centuries."

He then spoke of the effects of the faith in America. He said:

"Some estimate of the efficacy of that faith can be made by the result which it has achieved, and some idea of its value may be gleaned from an appreciation of the price which our fathers paid to preserve it. They are sleeping peacefully in the regions of the dead. The most hopeful of them never could have dreamed of the glory of a day like this which we enjoy. We can truthfully say that but for them this glory could not have come to us.

"It perhaps may not be becoming in us to speak of any contribution of ours to the conditions which exist around us, yet we cannot be wholly silent on some phases of the subject. It would be disloyal to our fathers if we did not affirm that we have not eaten and that we will not eat of the fruit which they have sown without making ample provision for those who are to come after us. Nor can we be silent on an occasion like this, for, if their avowal of faith was made in that day of sadness, it is due to them that we should make avowal of our faith in this day of joy, and, with all our unworthiness, recognizing the results which they have made for us, we deem it our most glorious privilege to be the physical channels through which may flow to future generations the faith for which our fathers sacrificed their all."

In closing Mr. Delany paid a glowing tribute to the loyalty of the Irishman to his faith, and turning to Cardinal Logue, said:

"I beg of you, Cardinal Archbishop of Armagh, when you return to the cradle land of our fathers, and when you draw your children around you to tell them how the tree of the old

faith has flowered in the new land, to say that you saw men to the thousands gathered around their Archbishop, and the prelates and priests of their diocese, men upon whom fortune had smiled, who had been blessed with all the advantages of popular education, who are not ignorant of the ways of the world, and yet who avow that they feel as deep a devotion and as pure an affection for their priesthood as ever their fathers felt for the 'Soggarth Aroon.'

"You may also tell your people, Cardinal Archbishop of Armagh, that you heard us avow that the same homage which Patrick showed to Celestine, and which our fathers paid to Pius VII, we, in this new generation, pay to the Pontiff gloriously reigning, Pius X. Our greatest concern is that those who come after us shall be animated by the same loyalty of spirit and shall not be unworthy the long line that was ever true."

When Mr. Delany mentioned the Pontiff's name the assemblage rose and in a burst of enthusiasm that would have shaken a less stout building, gave public expression of its loyalty to the Papacy. The cheering lasted fully ten minutes.

At the close of Mr. Delany's speech Mr. O'Brien presented Cardinal Logue and the audience again arose, greeting the Irish prelate with tremendous enthusiasm. Again and again the cheers burst forth, and the Prince of the Church was deeply affected by the demonstration. Cardinal Logue speaks clearly, readily and forcibly, and the English language flows from his mouth with sufficient brogue to make it charming. He was heard in every part of the hall.

"I have been more than repaid for any little trouble I underwent, or for any risks I took, in journeying to this land," said the Cardinal. "It has been a great pleasure for me to meet so many of my country men and women, to see the social and re-

ligious positions they have attained." The Cardinal, in speaking of the prosperity of America, said:

"There is another thing I believe, and I do not mean to speak in any spirit of criticism, that while this country is great in its institutions, there is yet the danger that it may be overcome by its own prosperity. There is the danger that prosperity may corrupt. It is my belief that if there is any antidote, any offset to the threatening danger, it is the principles and teachings and practices of the Christian religion.

"I understand you have in your states no regard for divorce. That is one point upon which the Catholic Church does not, never can and never will yield. The very safeguard which, I think, is provided against an undue laxity in the marriage laws lies in the fact that there is so large a number of people who will stick to the principle which is necessary for the safety and well being of any country—the sanctity of the family.

"And I am sure the Catholics of this country are prepared to live in peace and friendly relations with those about them of other religious beliefs. And none wishes this to be more than I. But Catholics cannot relinquish even a shadow of a principle, even to conciliate or obtain good will, no matter how important it may seem to be.

"There is no other country so free as this, nor any whose institutions are so perfect. Nowhere else can a man say, 'If I'm kept down in the world it's my own fault.'

"Nowhere are people more loyal than Catholic people. I adverted to that fact when talking to the clergy a few evenings ago. I told them that the Catholic Church is the Church of all times and all ages, and that it can adjust itself and accommodate itself to all conditions. That it can we plainly see in the loyalty which the government obtains from its Catholic citizens, and at the

same time the loyalty which the Catholic Church obtains from her followers.

"If you Americans are patriots, you have good reason to be patriots. You that love the old sod, either from personal acquaintance or from memory of your parents, have no reason to, and you do not, let that interfere with your love of your country. I hope and I feel certain that the United States will find no more faithful and loyal citizens.

"Now, I have said more than I intended. I have only to renew my thanks to you all for the reception which you have tendered to me, to the Bishop of Cloyne and to the priests who accompanied us here.

"You do not rejoice here more than we do in the fact that in no other country in the world has the Church gone ahead as here. And I hope and feel certain the Catholic Church will grow also. The faith of Catholics, I feel, will bear sufficient testimony.

"I shall go home with a testimony of the heart, a testimony of the faith and devotion of the Catholic people in New York and America."

Paul Fuller, the next speaker, said:

"Among the blessed influences which the Catholic Church in the United States has spread over the land during the century whose happy close we are now celebrating is one which appeals to me more than any other. And this is the spirit of justice and peace and good will which it has awakened and kept alive by its continuous manifestation of the exalted ideals for which the Church stands; its unshaken fidelity to its mission of purifying human conduct and uplifting the human soul to the ultimate perfection which the Master taught. The day is far distant when an American statesman could demand that the religious toleration which lay at the base of our free government should not be ex-

tended to those who believed in the headship of the Vicar of Christ, although those believers had imperilled life and fortune in the long struggle which made that government possible."

Having pictured the growth of the Church here, Mr. Fuller said, in closing: "To this result men from every nation have contributed—Teuton, Celt, Slav and Saxon—the most diverse characteristics and temperaments have fused and melted under the compelling force of her divine doctrine into a united and progressive action which the world looks upon with admiration. In addition to the names which bear the stamp of the ever faithful Mother of Saints and those from beyond the Rhine, all of whom will have their spokesmen, we have the successors of those earlier heroes of the French missions—Bishop Dubois, the third bishop of our own diocese; Chevrus of Boston, afterward Cardinal Archbishop of Bordeaux; Brute of Vincennes, Flaget of Kentucky, Du Bourg of Louisiana, De Goesbriand of Burlington, Forbin Jansan, the Belgian nobleman who exchanged the insignia of his rank for the cassock of the priest and who brought to New York the Fathers of Mercy, still laboring with oldtime zeal for the French population of this city—down to the lamented Archbishop Chapelle, whose long missionary service in New Mexico was crowned by his greater service in the new possessions which fell to us ten years ago.

"And the American stock has not been wanting—I will not weary you with a catalogue; the names of Walworth and Wadhams and Isaac Hecker and James Roosevelt Bayley are enough to show that the stock was worthy of the grafting."

Dr. James J. Walsh, of Fordham University, who spoke of the educational system of the Catholic Church, said that an end had come in this country to the fads and fancies of higher education.

"We have heard," he said, "the glorious story of the church's

past in this country, and above all in our own magnificent Archdiocese, and now we come naturally to the Church's present. Of course I cannot tell you all she is laboring to do for her people and for this glorious country of ours that men shall be happier and the privileges of liberty preserved to us. I cannot dwell even for a moment on the various phases so manifold and so thorough of the Church's glorious work for charity, for reformation, for uplift of our people in every possible way. When the Infant Church of Christ was given its mission it was, 'Go teach.' Ever since, the most significant feature of the Church's work for the world has been education. She is One, she is Holy, she is Catholic, she is Apostolic, but another note quite as important as any of the others given her by her Divine Founder is that she is a teacher of men. Catholic education, then, represents the most prominent feature of the Church's work, and never more so than in our own time and our own country and our great Archdiocese of New York. We have heard much in English speaking countries of supposed opposition between the Church and education, but in the true history of education there is no factor more prominent than the Roman Catholic Church. This has been true now for over fifteen centuries, ever since the time when she came to her own as the mistress of the civilized world in the fourth century.

"In every new phase of education since, she has been a leader, and always among the most brilliant workers in each educational renewal her faithful sons have been the most prominent. This is not a pious exaggeration for centenary purposes but the simplest of facts that any one may find in any real history of education. When old Rome had run her course, and the decay that inevitably comes when the rich grow richer and the poor grow poorer, when in the midst of luxury men lost courage and women virtue, when over-refinement slipped into a degenerate barbarism, some

THE HOLY NAME SOCIETY
STAN
(From photo by

SSING THE REVIEWING

& Steffen.)

handful of unrefined barbarians came down from the North and rubbed out Rome's power—it was only a name and the people had gone to their own ruin unseeingly—a new phase of the world's history began in the order of Providence. Then came the Church's great mission in education. The barbarians were taken, and in the course of centuries were civilized, and the seeds of culture planted among them sprouted into the beautiful Gothic civilization. This is the sort of work that the Church has always done. This is what she did in South America, lifting up the savage Indian, not blotting him out as our North American colonists did. This is what she did in the Philippines, and the more we know of her accomplishment there the more do we appreciate what she accomplished. Within the last few years distinguished visitors to the Philippines who have had the opportunity to investigate the wonderful uplift for these savages accomplished by the friars have been profuse in their compliments to the old Church and her wonderful educational success.

"After all, that is what might be expected, for everywhere that has been the Church's work. Fortunately, when Rome was degenerating missionaries began their work in the distant West of Europe and St. Patrick's conversion of Ireland opened a new home for culture and civilization. In the next three centuries Ireland was the home of scholars by the thousand and the mecca of her students from all over Europe. St. Patrick's first thought when Christianity gained a foothold was for education. Wherever a great saint has worked the conversion of a people this has always been the first thought. Everywhere in Ireland a missionary Saint was the founder of a magnificent school. This is no idle boast, but simple matter of fact. So much was this the tradition of the time that even St. Brigid, the great woman saint of the Irish, our dear Mary of the Gaels, founded a school at Kil-

dare in which there were three thousand students. Strange is it not to find co-education in a magnificent form should have existed in Ireland nearly a milennium and a half ago. There was the segregation that has been found necessary even in our modern universities for good work, yet the two sexes were apparently taught by the same professors, and the wonderful development of the arts and crafts that took place at Kildare was doubtless due to the mutual influence of cultured men and women.

"What is true for the Apostles of Ireland is true for the apostles of every country of Europe. They were apostles of education as well as of religion. Always schools went hand in hand with Christianitay, and education was considered the right hand of the Church in her work of uplifting the people. When great monarchs came to realize how much education might do for their people they made it their special task to encourage monasteries, to honor the Monks, to found further monastic schools, and to give Church institutions generous support in education. This is true for Charlemagne in the eighth century, for Alfred in the ninth, and for St. Louis in the thirteenth. It is amusing to hear people talk about the degeneration of the monasteries and the laziness of monks and the ineptitude of religious when men like Charlemagne and Alfred and Louis, and women like Queen Margaret of Scotland and the good Queen Maud of England could not do too much for them.

"When the universities were founded in the thirteenth century they were developments of Cathedral schools, they continued to be ecclesiastical institutions for the next three centuries. The greatest teachers in them were members of the religious orders. St. Thomas Aquinas, Blessed Albertus Magnus, St. Edmund of Canterbury, Roger Bacon, Duns Scotus, Raymond Lully are but typical examples. Practically all of the students were clerics be-

cause that was the way that they could best gain leisure for study and freedom from the exactions of war lords and military necessity. The Church secured educational leisure as well as furnished the opportunities for its satisfaction.

"When the new Learning came in once more it was the Church that encouraged the study of the classics, and during the Renaissance period most of the Popes were among the great scholars of the time and liberal patrons of education, of printing, and of the New Learning. One of the objections sometimes made is that ecclesiastaics spent too much time in studying the humanities and not enough at their pastoral duties. How curious are the ways of objectors against the Church. If the pastors devote themselves to their flocks they are ignorant and uncultured; if they devote themselves to learning and culture they are lacking in pastoral zeal. The fact of the matter is that as far as men can draw the line in such things ecclesiastics have in the average kept the middle course of appropriate interest in things of the mind and of the spirit with wonderful success."

Referring to the progress here in America he said: "When the genuine history of education here in America will be written a generation or more from now one of the most interesting chapters in it will be that of Catholic education. It will tell how the poorest of the churches, yet the one having the most members who needed most education, dared to ignore the liberal provision for education made by the State and assumed the burden of educating her own children because she would have them Christians first and scholars after, and because she would not have their minds educated without having their wills trained nor their intellects cultivated without training of character. She knew that the education of mind and of will was not a thing that could be done apart and that unless great religious truths were taught to

the young the manifold interests of life shut out their real significance in those who were older. It was no mere theory that was at stake, but the religious life of her children. There was no hestitation then at the sacrifices that had to be made. It seemed utterly foolish and sure to prove a failure to attempt the maintenance of a system of education independent of the State. Great pecuniary sacrifices had to be made by people who could ill afford them. But Catholicity is a religion of sacrifices, and priests and peoples were willing to make them. Probably the hardest sacrifice was involved in the feeling that for some time the lack of the funds which the State could give so liberally might make the teaching less valuable. The best was none too good for Catholic children in the minds of their parents."

In closing his scholarly remarks Dr. Walsh referred to the present tendency of educational institutions. He said:

"Every educator of prominence in this country sees the mistake that has been made, and our large institutions are going back. Back where? one may ask. Back to the good old-fashioned system of a solid group of studies as the basis of education. Back to where Catholic conservatism kept our Catholic colleges all the time, with discipline of mind and the necessity for hard work as the watchword; with the classics recognized as the most valuable element of education for their training value. With education not for information but for power. With culture as the aim and not the faculty to make money as the end of education. We are coming to a place where we shall not be in danger of having boiler factories in universities and all sorts of practical subjects in halls of education, deceiving ourselves with the idea that this will give culture or any real education.

"It is well to emphasize that it is this old-fashioned system that the conservative spirit of the Catholic Church has so con-

stantly maintained in Catholic institutions for higher education. We have not experimented foolishly with the elective system. We have realized the value of discipline and have kept the classics as the basis of all real education of true humanitarian uplift. In the brief time that has been at my command this is something of what may be said about Catholic education in this country. Its value is only beginning to be realized at its true worth. A generation from now the precious conservative influence of the Church in education, her wonderful fulfilment of the mission of her divine master, 'Go teach,' will be writ large in characters that all must read. Already something of this is beginning to be felt beyond the boundaries of the Church itself. Every one realizes that the influence of the other Christian sects is dwindling away. We have heard much of the passing of Protestantism, and the cause of it is the failure of religious education among the sects. Not in triumph do we say it but in sorrow that any phase of Christianity should be submerged in irreligion. The situation is growing easier to read every day, and those with least sympathy talk of the coming Catholicism. The contribution that this dear old Catholic Church of ours has to make to American life is a magnificent system of education, founded on the personal influence and the unselfish lives of her religious, and with an influence for uplift that only those who have been closely in touch with it can realize, but that is making itself felt every year more and more for the enlargement of our national life and for the perpetuation of this glorious Republic of ours so long as it shall continue to be the home of liberty for all."

The ever-eloquent Cockran was the last speaker, and for nearly an hour he held the audience under the spell of his golden tongue. Whatever may be said of Cockran's politics, no living man may question his Catholicity. He is a Catholic by faith, by conviction,

and his every-day life presents a splendid example of a practical Catholic now engaging the attention of the American public. He set forth the ills of the present day and pictured the triumphs of Catholicity in the future, in these words:

"Even more imposing than the record of unparalleled success which this centenary records is the still wider success which it foreshadows. The increase of more than one-hundredfold of Catholics in the territory created an Episcopal See one hundred years ago, now a province with some eight Suffragan Bishops; the churches that have been erected, the religious communities that have been founded, the charitable institutions that have been maintained, the schools that have been built and filled, without aid from the State but in the teeth of its indifference and sometimes its opposition, without encouragement from wealth or fashion, but in spite of its frown, make it certain that when the next centenary is celebrated there will be within the same limits more than twenty millions, and within the whole country more than one hundred million souls, holding our faith and fashioning their lives under its precepts. This is not an attempt at prophecy, but the result of very close calculation. It assumes but a fivefold increase where we have actually seen an increase of one-hundredfold during a similar period.

"How will the evolution of our political system be affected by this vast body of Catholics in our citizenship? To me the answer is obvious. The political system under which the Church has achieved a growth without parallel since the great schism of the sixteenth century is a system which must be strengthened, perpetuated, made absolutely secure by a further extension of Catholic faith and Catholic influence. The civic lesson of this centenary is that this Republic of ours will be firmer on its foundations, wider in its influence, richer in its blessings at the end

of the century which is opening than it is now at the end of the century which has just closed.

"The rising tide of socialism, the product of godless schools, a loosened marriage tie, threatens the integrity of the republican government and the existence of organized society. But if these elements of danger remain, clouding the horizon of the Republic, this magnificent gathering, the religious ceremonies which have preceded it, the imposing demonstration which will follow it on Saturday, combine to show how these clouds will be dispelled. The faith from which rational republicanism was born is the source by which it must be preserved. The growth of Catholicism which this centenary makes certain will avert the danger that threatens the Republic, cure the evil that afflicts it, extend the benefits that bless it.

"The danger that threatens this nation is socialism, the evil that afflicts it is divorce, which by loosening the marriage tie is undermining the foundation of the Christian state; chief among the benefits that bless us is education, through which the life of the Republic must be saved.

"As Catholicism grows all danger of Socialism must be defeated; that social leprosy, divorce, will be expelled from our system; the scope of education will be extended until it becomes in very fact the exhaustless fountain of meritorious citizenship.

"The antagonism between Christianity and Socialism is inherent and, therefore, irreconcilable. It is not new. It is an old as Christianity itself.

"Socialism, however it may be disguised from its own votaries, is an attempt to revive that servitude in labor and despotism in government against which Catholicism has always contended, and after eighteen centuries of strenuous conflict has finally overthrown. Christianity seeks always to improve the moral ex-

cellence of the individual; Socialism to extend the power of government. Christianity concedes man may sink to degradation almost inconceivable, but holds that he is also capable of attaining such excellence that God Himself could assume human form and nature without any impairment of His divinity. The mission of redemption entrusted to the Church by the Divine Redeemer was not to affect directly the political institutions of nations, of tribes, or communities, but to convert and improve the individual human units that compose them. Not a word was addressed by our Lord to a ruler, a state, a government or a political division. Every word that fell from His divine lips was addressed to the individual, warning him, whether he were slave or emperor, that there was one domain in which his authority was absolute, and that was his own conscience. For every exercise of it he must render strict account. Others he was forbidden to judge; himself he was directed to judge rigorously and the rule of life prescribed for him was that next to loving his God above all things he must love his neighbor as himself."

Touching on education Mr. Cockran said:

"While we insist that no education is complete that does not embrace religious instruction, we are quite free to admit that the state by its own agents cannot furnish this moral teaching without establishing some state religion, and this Catholics would regard as the greatest calamity that could overtake the country, to be resisted by all the weapons of citizenship. We believe that education should be compulsory on the rich as well as on the poor. The state should prescribe the limits of instruction which it considers essential to its own safety, but parents should always have the right to select the agency by which the instruction should be imparted.

"The state should have the right to inspect the schools selected

by the parents and ascertain for itself that its requirements are fully observed. With that power of inspection is linked the obligation of support by the state. Wherever instruction is afforded boys and girls in those branches which the state prescribes as necessary to its citizenship, the state should pay for it. If in addition to this curriculum which the state prescribes, instruction is afforded in other branches, in music, in fencing, in dancing, or in religion, that is something with which the state should not concern itself. It should not pay for them. Neither should it penalize an educational establishment which imparts them by exclusion from the scope of public inspection and the benefit of contributions from the public funds.

"No one will deny that the religious instruction given in Catholic schools redounds to the benefit of the state, yet to-day the Catholic is penalized. He is compelled by the state to support a system of education which he considers inadequate, and by his conscience to support another which he considers essential to prepare his child for manhood and citizenship.

"It is said that the existing system is non-sectarian, and that we who would overthrow it aim at sectarian education. I deny it. Were the actual system truly non-sectarian we would be its chief supporters. It is not non-sectarian. It is agnostic. I defy anyone seeking to establish an agnostic system of education to change in one particular the system maintained by the state now. We are the non-sectarians. We ask for ourselves nothing that we would not extend to all others. We believe that Catholics should be left free to select Catholic instructors for their children, and the Jews to select Jewish instructors, and the Presbyterians to select Presbyterian instructors, and the Methodists to select Methodist instructors, and the Episcopalians to select Episcopalian instructors. Agnostics should have the same right as others

if the existing system were not godless enough to satisfy them. We are willing that the agnostic shall share the school fund, but we are not willing to give him exclusive right to the whole of it.

"While we hold that the existing school system is sectarian, inequitable and inadequate, yet we can avoid its worst features by assuming special burdens, and until the sense of justice among the American people relieves us from this injustice we shall bear it cheerfully. The Church here discharges the role that she has always filled since the establishment of modern civilization.

"The cordial sympathy with which our non-Catholic fellow citizens have greeted this celebration is, then, one of the most inspiring results of the centenary, and a strong assurance that republican institutions are secure. The Christian sects no longer quarrel violently over every point of difference between them. They are more disposed to rejoice over every feature of the faith they hold in common. We rejoice above all that every man, to whatever sect he may belong, joins in one prayer. It is repeated in every edifice dedicated to religious worship and at every fireside where a family gathers for devotion. It is uttered in the Hebrew synagogue, in the Presbyterian meeting-house as well as in the Catholic Church. It is a feature of the Episcopal ritual and of the extemporaneous exhortation of the Methodist minister; it rises to Heaven with the incense burnt before the Catholic altar and with the hymns sung by Presbyterian congregations. It is said with fervor by the mother by the side of her babe at dawn. It has a place in the Holy Sacrifice of the Mass. It mingles with the petition which the Catholic maiden breathes to the Blessed Virgin at nightfall, and that prayer is, 'God bless and prosper and protect our land.'

"The universality of that prayer attests the patriotism of our citizens and furnishes the strongest ground for trust in the

confidence of republican institutions. We Catholics know our government cannot perish because we have the promise of the Almighty God that against the word on which it is built the gates of Hell shall never prevail.

"Who, then, looking over this, and recalling the events of the last few days and the marvellous progress of Catholicism they review, can doubt for a moment the future of this Republic, built on God's Word, sustained and supported by an ever growing tide of Catholicism?

"What if the skies over our heads be clouded by doubts and fears! What if unrest makes itself manifest on every side in strikes, disturbances, riots and exploding bombs, the heavens are not as dark now as they were when the Word in which we believe was finally spoken, and the Divine Author, hanging on the Cross, said, 'It is consummated,' while the sun was blotted out at midday and the walls of the rocking temple were rent, and the shuddering earth gave up the dead bodies of men who had cultivated it, before receiving into its bosom the dead body of the God who had created it. We know that dreadful darkness was dispelled forever when on the third day afterward the empty sepulchre was found by the disciples and holy women, filled with dazzling light, the stone rolled away from its opening and the risen triumphant Lord standing near it, who when saluted by Mary Magdalene was recognized with the one word, 'Rabboni,' 'Master.' That light has encircled the world; before it despotism fails, slavery disappears, tyranny perishes. Here it shines in fullest radiance. In this Republic Jesus is indeed the Master, the only Master that its citizens acknowledge; where His sovereignty is recognized, it is exclusive. There justice reigns impartially, liberty is assured, prosperity measureless and ever growing."

Mr. Cockran was loudly applauded at the close of his speech, and then the assemblage rose and closed the night's rejoicing by singing the hymn of thanksgiving, "Holy God, We Praise Thy Name."

"HOSANNAS" OF CHILDHOOD.

Hundreds of persons stood in Fifth avenue and the cross streets adjoining St. Patrick's Cathedral yesterday morning to get a glimpse of the 6,500 boys and girls ranging in age from seven to fourteen years who assembled there to sing their gratitude for the work accomplished by their ancestors in the faith. At the close of the service Cardinal Logue remarked:

"I told the fathers yesterday that the future of Christ's Church rested with America and that Rome would ever be its centre. After witnessing such a sight as this I am confirmed in my opinion. It is a splendid tribute to the loyalty of Catholic fathers and mothers in New York and the good teachers to whom they have intrusted their precious burdens."

The assemblage represented, it was said, about one-tenth of the numerical strength of the parochial school system of the Archdiocese. The children trooped to the Cathedral from every section of the city, and all were singers. "Our little Melbas and Carusos," one priest remarked good naturedly. They had been practising for the service several weeks and sang the parts of the mass in Latin with ease.

Promptly at 11 o'clock Cardinal Logue, preceded by surpliced priests, bishops and archbishops, entered the sanctuary and occupied the throne. Bishop Burke, of Albany, was celebrant of the solemn mass, Monsignor Lynch was assistant priest, the Rev. Thomas A. Thornton deacon and the Rev. Joseph F.

Smith subdeacon. Fathers Thornton and Smith are superintendents of the parochial school system in the archdiocese.

The Very Rev. J. Raymond Meagher, O. P., preached a sermon for the little ones, and afterward Archbishop Farley mounted the pulpit and spoke to them. "You are happy, dear children," he told them, "in the privilege that is yours to-day in assisting at this beautiful service, the like of which has never before been witnessed in this Cathedral. His Eminence Cardinal Logue, who is our honored guest, wishes me to tell you that the memory of this day is one of the happiest that he will carry back to dear old Ireland. I thank you and wish to express my own pleasure at what I have seen and heard this morning,—seven thousand children singing in unison and harmony without a single apparent discord. Such a thing has not, I believe, been paralleled in this city or country.

"I hope every child who is here to-day," said His Grace, "will remember it as long as he or she lives. What a privilege has been yours to sing the praises of God in this splendid Cathedral in the presence of the Prince of the Chuch of Ireland and on such an occasion! This is the first Centennial observance in the history of the Church in this diocese. How happy you are to have been called here, then, this morning! You will not see another centennial. Before that time comes it is likely we shall all have passed away. Cherish this memory, then; tell your children and the generations that come after you about it. Let the thought of the honor and privilege conferred upon you help to keep you loyal to the Church. The Church is the continuation of the Incarnation of Jesus Christ. Keep the faith always, no matter what may be your lot in life. God bless you. Before you leave you will have the blessing of the Cardinal Primate of Ireland. May that blessing draw down upon you the fullest measure of

God's mercy, and may you all, in years to come, prove faithful to the Church which has done so much for the lambs of Christ's flock." At the close of the mass there welled up from 6,500 little throats a hymn of thanksgiving, in which prelates joined. During the singing the Irish Prelate passed along the main aisle and imparted his blessing to the children.

The Rev. John J. Kean, rector of the Church of the Holy Name and chairman of the Committee on Schools, was in charge of the gathering, and Cardinal Logue and Archbishop Farley praised him for his successful management. Associated with Father Kean on the committee were the Rev. Dr. John McQuirk, the Rev. William Livingston, the Rev. J. T. McIntyre, the Rev. J. B. Curry, the Rev. J. M. Considine, the Rev. T. F. Myhan, the Rev. P. J. Minogue, the Rev. H. Nieuwenhuis, the Rev. T. J. McCluskey, S. J., the Rev. Fidelis Speidel, C. SS. R., the Rev. Joseph L. McCabe, O. C. C., the Rev. Capistran Claude, O. M. Cap., and the Rev. T. McMillan, C. S. P. Father J. B. Young, a Jesuit, taught the children the music of the mass and directed the junior choir of St. Francis Xavier's, which occupied the choir loft.

During the day the Archbishop received the following letter of congratulation from Mayor McClellan:

"To His Grace, the Most Reverend the Archbishop of New York.

"Your Grace: In offering to you and to the Archdiocese of New York my most sincere congratulations on its centennial anniversary, I wish also to record the city's appreciation of that which the Roman Catholic Church has done for New York.

"She has lent her kindest hand to city, State and Nation in caring for an immigration that has provided to us an industrious, law-abiding, God-fearing citizenry. She has made her children here patriotic as well as pious. She has baptized, nursed, fed

and taught them, sent her priests and her nuns with them into our battles, and with it all, the better Americans they were the more she loved them, and the more they loved her the better Americans they became.

"It has been thus, not only during the hundred years you celebrate, but from the moment Carroll signed the Declaration until to-day, when every Roman Catholic church in the diocese is bright with the country's flag.

"It is a great force for right that you marshal; a great power for good that you display in this centenary. You may be more proud of the force and the power in the knowledge that America needs them as you need them, ever to stand as a breakwall against anarchy and its black offspring.

"As your Church has stood for law and order—and that relation now means more to the City of New York than it has ever meant—may she still stand for them ready, steady, unflinching, uncompromising, in all of our Republic's centuries to come. Respectfully,

"GEORGE B. McCLELLAN, Mayor."

CHAPTER VII.

PIUS X.'S BENEDICTION. A NOTABLE GATHERING AT THE CATHOLIC CLUB.

(Friday, May 1.)

Archbishop Farley made public yesterday the following message from the Pope. It was in answer to one sent by His Grace assuring the Holy Father of the loyalty of Catholics here in New York:

"The Holy Father thanks you for your telegraphic dispatch expressing good wishes of Cardinals, Archbishops, Bishops and priests assembled in New York on the auspicious occasion of the hundredth anniversary of the erection of the Diocese of New York, and gladly grants to the Most Eminent, the Most Reverend and Reverend fathers and faithful of your diocese, so noted for steadfast attachment to the Holy Church and to the See of Peter, his apostolic benediction.

"CARDINAL MERRY DEL VAL."

Public officials and men prominent in all professions gathered last night at the Catholic Club to meet the distinguished prelates who are in New York participating in the centenary that will close to-morrow afternoon with a procession of forty thousand laymen, headed by the Catholic Club and commanded by Major Thomas H. Barry. Cardinals Gibbons and Logue, Archbishops Forley, Ireland, Glennon, Quigley, Moeller and Bruchesi, the two Apostolic Delegates, Monsignor Falconio of Washington and Monsignor Aversa of Mexico, Bishops Browne, Colton, O'Connor, Gabriels, McFaul and Burke, all attired in the raiment of their several ranks, were among the prelates at the reception. Edward J. McGuire presided. Archbishop Farley said a few words of greeting.

"When this Club was first opened, nearly twenty-five years ago," he said, "I was so impressed with the occasion that I considered it, next to the opening of the Cathedral, the most important event in the history of our diocese, and that impression has grown upon me more and more each year. Whenever I wish to honor a visiting prelate in a special way I bring him to the Catholic Club, and he never fails to be impressed. I welcome His Eminence the Cardinal Archbishop of Baltimore, and I tender an equally warm welcome to His Eminence the Cardinal Primate of All Ireland, who has come across the ocean to lend the dignity of his personality and his position to our celebration."

Cardinal Gibbons was long and generously applauded when he was presented by Mr. McGuire, the president, as the next speaker. He said:

(Stenographic Report in Catholic News.)

"I thought that I came, like my brother Cardinal, as a mere spectator to participate in this joyous festivity; but I speak from my heart to-night when I say that I have seldom spent a happier

portion of a week than in contemplating the glorious festivities which are now drawing to a close.

"I represent the oldest archdiocese and the oldest diocese in Baltimore. I have the pride and honor of representing the first see of this great country of ours. A hundred years ago Baltimore sat solitary and alone, without a single child. To-day, your Eminence, she glories in the possession of nearly one hundred children and grandchildren, all of whom have come from her womb; and many of the daughters, and particularly her oldest daughter, New York, has far outgrown the mother, both in the number of her progeny and in the splendor of her ecclesiastical and of her charitable institutions. And no one rejoices in this prosperity of New York and her sister dioceses more than does the venerable mother, as she looks on and sees the advance of religion in this great country of ours. Permit me to say, in the words of Holy Writ, 'Many daughters have acquired wealth and glory; but thou, O Baltimore, after all, hast something to be proud of.' (Great applause.)

"All that I ask is that the daughters and the granddaughters will pay homage to the mother, that they will recognize the mother as their mother, cherish her greatly and never fail to contemplate upon her sacred brow those glorious memories and traditions which she has so well kept.

"Now, I earnestly hope that the mother and daughters will always live in the future in that perfect harmony which actuates our country. To-day, Most Reverend Father, we have a hundred prelates, a hundred Bishops, thousands of clergy, and in no country on the face of the earth to-day is there a stronger harmony, a more fraternal union, than is manifested in the Church of the United States. (Great applause.) 'Behold how good and pleasant a thing it is for brethren to dwell in unity.' But let us

never forget, my dear friends, to whom we are indebted, under God, for the blessings that we enjoy. We owe it to our country, we owe it to the freedom which we possess to think. If we were hampered here as the Church is hampered in other countries we would not have the beautiful record to give that we have to exhibit to-day to his Eminence of Armagh.

"Plato, the great philosopher, thanked the gods for two things; first, that he had Socrates for his teacher, and that he was born and reared in a country so civilized as Greece. We have reason to rejoice more than Plato that we have for our teacher Christ, Who is the Wisdom of God and the Power of God, and Whose knowledge surpasses that of Socrates as much as the sun of the day surpasses the flickering lamp. But we have reason to be thankful, my dear friends—most of you are sons of Ireland—we have reason to thank the Lord that we breathe here the air of l'berty; that we can profess and practise our faith without any hindrance whatsoever; that in the manifestation of those great ceremonies that took place in your grand Cathedral and elsewhere there was no military satrap that dared to approach and to interfere and to dictate what you should do; when we had our beautiful festival and celebration on Tuesday no civil functionary should dare to walk through your Cathedral and dictate what should be preached and what should not be preached. We are as free as the very air of Heaven here, and I thank the Lord for it, and every day I bless God that our lines are cast here in pleasant places. (Applause.) Here, I say, we enjoy liberty without license, your Eminence, and authority without despotism; and our glorious country, typified by these beautiful flags around us, holds out to us the ægis of her protection without interfering with us in the inalienable rights of conscience which we exercise here. And it is only by contrast, perhaps, that we

can form an adequate idea of the blessings we enjoy. I remember—I am getting old now in the ministry—I remember some forty years ago, in 1875, when I was travelling with the venerable Archbishop Spalding, returning from the Vatican council—I think I am the oldest survivor of that council here now—when I was returning we were the guests of the Bishop of A—— in Savoy. I admired the splendid palace in which the Bishop resided and the fine surroundings. I saw a sentinel marching up and down in front of his palace as the guard of honor, and I congratulated his lordship on the privileges that he enjoyed in France, for the honors that were bestowed upon him; and he shook his head and remarked to me in sorrow of heart, 'Monsignor, all is not gold that glitters. I can't build as much as a sacristy without receiving permission from the central authorities at Paris.'

"Here, my dear friends, it is quite different. Here a Bishop and the clergy have direct, spontaneous relations with the people; that is the secret of our success, that we have no salaried officers, and for my part I say with all my heart that I hope the day shall never come when our clergy shall be salaried, when they shall be supported by the government, because it is very much to be feared, if our clergy are supported by the government, that the government by way of compensation will insist on dictating what doctrines we ought to preach and what doctrines we ought to withhold; but I hope the day will always continue to dawn such as we now possess, my dear friends and fellow citizens, when the clergy will bestow upon the people as they ought to bestow, because I say it here, that the future of the Church depends upon the personal purity and holiness and charity of the clergy, and the people have eyes open to judge us and to gauge our character; the future of the Church, I say, depends upon us, and I earnestly

hope that the clergy will always continue in the future as they have in the past to bestow upon the people their devotion, their time, their patience, their zeal, and will pour forth, if necessary, their life's blood, and when they will receive in the future, as they now receive and have received in the past, as His Grace certainly can say, the obedience and the loyalty and the devotion and the freewill offerings of the devoted and beloved people."

The Irish Cardinal followed his American colleague. He said:

"Although I did not expect to be called upon to make an address, I wish to say that it has been one of the greatest pleasures of my life, which is now approaching its close, to come here and to witness the scenes of the past week. What I have seen will be an inspiration to me during the remainder of my life. I was prepared for great material progress when I started, but was not prepared for the exhibition of strength of faith that I have seen. The meeting of the laity at Carnegie Hall last night was one of the grandest and most consoling sights I have ever witnessed. I have found here a state of things that speaks well for the future, and that is the strong bond between the clergy and the laity. As long as the laity is close to the clergy you will have the blessing of God in temporal as well as spiritual matters. This bond of unity between the clergy and the laity has impressed me greatly, and it is one of the most pleasing impressions that I will bring back with me to Ireland—that is, if I ever do go back. What I would like would be to get some little place here and settle down, because when I get back to Ireland I will have a lot of work to do.

"I have said over and over again that the future of the Church lies in this country. We, on the other side, are getting worn out, while here you have youth, strength and vigor. Some of you gentlemen are quite young. You know St. Patrick began to preach

when he was sixty, and he preached for sixty years. You real young men might live to see another centennial in New York. If you do, you will see the Church in New York and America the most flourishing in Christendom."

Ex-Judge Joseph H. Daly was the last speaker. In the course of his address he said:

"Among the works of this Diocese in the last hundred years is this society, which enjoys the distinction of being the only one of its kind in the United States. This is not boastfully, but humbly spoken. The Catholic Club is the fruit of simple devotion. It was founded by the members of the Xavier Sodality. It has grown with the Church in this city. This week we are celebrating the hundredth anniversary of the establishment of the Diocese of New York. When the diocese was sixty years old this society was born. At first, like the plants destined for a vigorous growth, its beginning was small; as the diocese expanded it flourished. Why? Because in its organic law it announced as its principle, Devotion to the Holy See. In this great Catholic unity it was born, it has lived and it has been blessed. Wherever your Eminence has been greeted with the fervent eloquence of Catholic men in this diocese you have heard the voices of the members of the Catholic Club. Words could not tell you more nor make you feel more at home to-night.

"As to the celebration in which your Eminence takes so gracious a part it would be superfluous to add one word to the eloquence whose music must still linger in your ears. Summed up in a sentence, the history of a hundred years is this: Where at the beginning of that period the pilgrim of faith saw but a desert we now behold a populous and flourishing region. Then he looked behind and afar off to the shrines of a distant fatherland, and now his descendants behold clustered temples grander

than were ever pictured in their fathers' dreams. Who has wrought the transformation under God, the All-powerful, the All-seeing, the All-mericful? The answer is, the humble Catholic priest and the humble Catholic layman. It is of these I would say a word.

"If there are ten millions of Catholics of every race, from every clime, of every tongue, in the United States to-day, if in this city alone there are twelve hundred thousand Catholic souls, it is the blessing of the Almighty upon the effort of the self-sacrificing Catholic pastor and priest. We know their struggles, their valor in the good faith, their dearly bought victories, the early death that has claimed so many. Thousands upon thousands of the young, the brave, the ardent, have been called away before the dawn of victory. But upon their brows has shone the light of the eternal day. In them the mourning multitudes have beheld the ministering angels pictured by the poet as sent by the Living Father to help the sinful children here below:

"'And is there care in Heaven, and is there love
In heavenly spirits for these creatures base
That may compassion of their evils move?
There is: else much more wretched were the case
Of men than beasts! And oh, the exceeding grace
Of highest God that loves His creatures so
And all His works with mercy doth embrace,
That blessed angels He sends to and fro
To serve to wicked man—to serve His wicked foe!

"'How oft do they their silver bowers leave
And come to succor us that succor want!
How oft do they with golden pinions cleave
The flitting skies like flying pursuivant,

Against foul fiends to aid us militant!
They for us fight and watch and duly ward,
And their bright squadrons round about us plant
And all for love and nothing for reward!
Oh, why should Heavenly God for men have such regard?'"

Interest in the ceremonies of the centenary celebration was divided yesterday between St. Patrick's Cathedral and Holy Cross Church, in West Forty-second street. At the Cathedral there was a pontifical mass of requiem at 11 o'clock for the deceased prelates and priests of the diocese. Bishop John J. O'Connor, of Newark, was the celebrant; Monsignor Swift, assistant priest; the Rev. Dr. Sinnot, deacon, and the Rev. William B. Martin, S. T. L., sub-deacon. Auxiliary Bishop Cusack delivered a eulogy of the dead. Archbishop Farley and all the visiting prelates, except the Irish Cardinal, participated in the services, and, as on the day previous, the Cathedral was crowded to the doors. The liturgical ceremonies of the centenary observance will close this morning with a pontifical votive mass of the Sacred Heart. Bishop Colton will be the celebrant, and the sermon will be preached by the Rev. William O'Brien Pardow, S. J.

THE ARCHBISHOP OF NE
THE IRIS
(From photo b

YORK AND HIS GUEST,
'ARDINAL.
.ide & Steffen.)

CHAPTER VIII.

A MAY DAY VISION OF CATHOLICISM IN THE NEW WORLD.

(Saturday, May 2.)

With a procession of sixty thousand laymen, headed by Major General Thomas H. Barry, the week's rejoicing for a century of Catholic activity will be formally ended this afternoon. It will be escorted by a group of public men—members of the Catholic Club, that will include Supreme Court Justices Giegerich, Davis, Dayton, O'Gorman, Goff, ex-Justice M. J. O'Brien, Eugene Philbin, E. J. McGuire, W. B. Cockran, Charles V. Fornes, John D. Crimmins, Thomas F. Ryan and others. It will be reviewed by Cardinals Gibbons and Logue, Monsignor Falconio, Archbishops Ireland, Bruchesi, Ryan, Glennon, Farley and other dignitaries of the American Hierarchy, from a grandstand in front of the Cathedral. All of the sixty thousand will walk, excepting only the grand marshal, General Barry, his staff and the marshals of each division.

Thomas J. O'Donohue will be chief of staff to General Barry, Charles G. Treat, assistant chief of staff, and John W. Furlong, adjutant general. John F. Doyle will be chief marshal

of the first division. Louis V. O'Donohue will be his chief of staff, Thomas Crimmins, assistant, and M. V. Theall, adjutant. The aids will be L. C. Connolly, Leo J. F. Rooney, J. Donahue, E. B. Gordon, Duncan G. Harris, Dr. W. J. Maroney, Dr. Stanley J. Brady, Dr. Joseph O'Dwyer, Dr. Edward L. Hyme and Peter A. Lalor.

Roderick J. Kennedy will be chief marshal of the second grand division. E. P. Gilgar will be his chief of staff, Edward McGlynn, assistant, and John Whalen, adjutant general. John Montgomery and J. J. Harrington will also be assistants. Mr. Kennedy's aids will be W. J. Kane, Frank W. Smith, John J. O'Brien, W. C. Whitmore, Thomas F. Smith and Joseph Pukl. John Byrne will be chief marshal of the third, and last, grand division.

According to the arrangements completed yesterday, the procession will start at 1 o'clock from Washington Square, and will march north in Fifth avenue to St. Patrick's Cathedral, where in passing the reviewing stand salutes will be rendered by the grand marshal and the chief marshals of grand divisions, their staffs and all other officers by uncovering. Men in ranks will not salute, but will turn their heads and eyes to the right when their company is opposite the south end of the grandstand, and will keep their heads and eyes in that position until they pass the north end of the stand. The route of the column after passing the reviewing stand will be north in Fifth avenue to Fifty-seventh street, where organizations will move to the east or west and disband.

As soon as the escort of the procession reaches Central Park, General Barry will join the dignitaries on the grandstand.

Cardinal Logue rested all day. The liturgical ceremonies of the centenary celebration closed yesterday morning at the Cath-

edral, with a pontifical votive mass of the Sacred Heart. Bishop Colton, of Buffalo, was the celebrant, and the Rev. William O'Brien Pardow, S. J., preached. In the course of his sermon he said:

"The Catholic who is not a faithful Catholic is as a dead branch. How pitiful it is that people have to be driven to church!

"It is our duty, the duty of each one of us, to bring back the dead branches of Catholicism. If there is one of us single souls that has not been lifted up even to the third heaven, who has not profited by the great happenings of this week, then you and I have not done our work. Great hosts there have been here this week. There is yet that other host, the dead branches, who should be with us.

"Our great Pope is the workingman's Pope. He is the brother of mankind, the brother of the humble gardener in the Vatican gardens. He is the friend of the workingman, and this brings the workingman close to St. Peter. It's a great lesson the Pope gives, that of a daily communion for his own people.

"There are great legislatures, great armies, great forces, but there is one legislator whose laws defy them all. And that is the occupant of St. Peter's chair, whose whole thought is to lift the humble up to God, and who preaches in season and out of season the daily communion. We must put ourselves in close relation to the divine power house."

CHAPTER IX.

FORTY THOUSAND AMERICANS MAKE PUBLIC PROFESSION OF LOYALTY TO THE PAPACY.

(Sunday, May 3.)

Never before in the history of religious activity in this country has there been such a public confession of faith in Catholicity as that which New York witnessed yesterday from its proudest avenue, from its house tops, from trees and hotels and from places the safety of which was not assured by either the Police or Building Department.

Forty thousand Catholic laymen—some figured sixty thousand —ranging in years from twenty to sixty, passed in review before Archbishop Farley, who had as his guests of honor on the grandstand in front of St. Patrick's Cathedral the Irish prelate, Cardinal Logue, and a company of distinguished bishops, priests and professional men that included Bishop Colton, Bishop Browne, Monsignors McCready and Hayes, the Rev. J. V. Lewis, the Rev. Dr. D. J. McMackin, President McGowan of the Board of Aldermen, Eugene Philbin and ex-Justice O'Brien.

It was a climax to a series of rejoicings for a century of Catholic activity that will live long in the minds of those participating in it and the multitude that viewed it.

MAJOR GE
Leading forty thousand Americ
closed the centennial b
loyalty to

RAL BARRY
Catholics who, on May 2, 1908,
a public profession of
ıe Papacy.

The Catholic Church invested the solemn services at the Cathedral with all the solemnity of its ceremonial and its priesthood, but it remained for American men and American manners to give to the final scene in the rejoicing a democratic simplicity that would appear to have surpassed in impressiveness the grandeur of the Roman ritual. With such a moral force as that in yesterday's demonstration Pio Nono might have held a firm grip on the Papal States or a Gregory brought to the foot of Rome the dissenting multitude in the eastern countries of Europe. The loyalty of the old Templars and the fortitude of the Knights of St. John were outstripped by the public confession of faith of American Justices of the Supreme Court, men prominent in the learned professions, writers and publicists, tradesmen and day laborers.

Cardinal Logue, who has seen and participated in processions at Rome and elsewhere, said to a group of newspaper men when the last company of the Catholic host had passed:

"I never saw such an impressive gathering in all my life, and I never again expect to witness such a demonstration of loyalty to the Catholic faith. I have seen processions in various Catholic countries, at Rome and elsewhere, but nothing to equal this. It speaks well for the country to have such a body of men, and it must indeed make your good Archbishop proud to behold such a loyal host. I can say no more, except to venture a prophecy that your country is not likely to see such a spectacle, at least not for many years to come."

It was recalled that the demonstration had only been surpassed in the last half century by the demonstration on the return of Admiral Dewey from the Spanish-American War and, still earlier, the procession during the festivities in commemoration of Columbus's discovery of America. The procession moved

from Washington Square at exactly 1 o'clock, and at a quarter of two o'clock the mounted police leading the marching bodies were seen from the grandstand at the Cathedral. At that moment the chimes on the Gothic pile pealed out "The Star Spangled Banner," and a mighty cheer went up from the thousands congregated on the stand and jammed in the avenue and side streets. A moment later Major General Barry, mounted on a charger and his only adornment a sash of blue silk, was seen a block away from the Cathedral. A crowd at the Democratic Club began the applause, and by the time General Barry reached the reviewing stand a cheer went up from sixty thousand men, women and children on the avenue and in the side streets. The General saluted the Archbishop of New York and his guest, the Cardinal, and then led onward the mighty host.

Playing a martial air, the Seventh Regiment Band led the escort of the procession, several hundred members of the Catholic Club, wearing silk hats and frock coats, and at their head Edward J.. McGuire, president. This body, in which were justices of the Supreme Court and representative men in all the professions, was greeted with tremendous enthusiasm when with martial dignity it passed by the reviewing stand. As the well known public men paraded by, the Archbishop named them and their vocations for the Irish Cardinal. In the first rank were Eugene Philbin, Dr. Francis J. Quinlan, James I. Slevin, Morgan J. O'Brien, Charles V. Fornes, Herman Ridder, Justice Giegerich and John D. Crimmins.

The marchers were divided into three grand divisions, and the next in order, following the Catholic Club, was the first grand division, led by John F. Doyle, chief marshal, and his aids. The chief marshals were mounted and wore blue sashes.

The St. Francis Xavier cadets and the Holy Name societies from various parishes were in the first division. The Holy Name Society, because of its noble purpose, which is to restrain the use of the name of Jesus as a byword, was received with an enthusiasm that was second only to that which greeted the Catholic Club. Cardinal Logue and all the prelates joined in the cheer that went up from the multitude.

The Fourteenth Regiment Band headed the second grand division, in which were fully thirteen thousand men, the leading bodies being the Knights of Columbus, the Ancient Order of Hibernians and the Catholic Mutual Benevolent Association. Roderick J. Kennedy was chief marshal of that division, and when its front ranks reached the Cathedral its band began that martial air of the churches,—"Onward, Christian Soldiers," and tremendous applause swept across Fiftieth street, and was taken up by the thousands in the avenue and on the grandstand. Here and there large groups of women and children sang, and the echoes of

"With the cross of Jesus
Going on before"

died away among the trees in Central Park.

Marshal Kennedy saluted the dignitaries as he passed. The De La Salle cadets were next in order and then came thousands of members of the Ancient Order of Hibernians, their standard bearers carrying aloft a banner of green, on which were pictures of St. Patrick and Archbishop Farley.

A storm of applause greeted the numerous councils of the Knights of Columbus as they passed in review, headed by their splendid uniformed body. Cardinal Logue was particularly pleased with the appearance of the knights. On, on they marched, the civilians like companies of regulars, and those of more

military knowledge with a celerity and evenness that won expressions of approval from General Barry. And all were long and mightily cheered. The enthusiasm below Forty-second street had no sooner subsided than the multitude north of that section took up its dying notes and carried them on until they resolved into a tremendous expression of approval.

In the magnificent spectacle was a company of negro Catholics, representing the Church of St. Benedict the Moor. There were scarcely more than half a hundred, but there was no mistaking the color of their souls. They were loyal Papists, and they marched like Christian warriors.

"The Pope's Black Regiment" exclaimed an enthusiast, and the vast throng yelled with delight. Suddenly the black Catholics turned their faces toward the dignitaries. The old Prince of the Church was deeply impressed. It is doubtful if any other body in the procession received such an ovation as those Catholic negroes.

John Byrne was chief marshal of the last division, in which there were more than fifteen thousand, the chief organizations being the Clason Point military cadets, St. Anthony's cadets and detachments of the various parishes. In nearly every instance the rectors were at the head of their respective parish organizations, and all shared in the outburst of love and devotion. The crowds at the grandstand who were familiar with the facts reserved a special cheer for Monsignor Murphy, to whose ability and hard work much of the success of the festivities was due.

The procession, which started at Washington Square, proceeded to Fifty-seventh street, where the various companies disbanded or marched to their home stations. An interested spectator was Mrs. Russell Sage, who viewed the marchers from No. 632 Fifth avenue. General Barry and the members

of the general committee joined Archbishop Farley and his guests on the grandstand and remained there until the last of the long line was in sight.

The parade passed the reviewing stand in the following order:

Platoon of Police.
Band.
Grand Marshal, Major General Thomas H. Barry.
Staff.
Thomas J. O'Donohue, Chief of Staff.
Charles G. Treat, Assistant Chief of Staff.
John W. Furlong, Adjutant General.
Aides.
General Committee.
Escort to Grand Marshal.
The Catholic Club of New York—Edward J. McGuire, President.
Rev. Matthew A. Taylor, Chaplain.
Aides to President—Joseph T. Ryan, Charles Murray.
Founders, ex-Presidents and Life Members.
Army and Navy Members.
Companies forming thirty-two in number, sixteen abreast, and commanded as follows:
Company A—John B. Mayo, Captain.
The Board of Management of the Catholic Club.
Company B—John G. O'Keeffe, Captain.
Company C—Michael E. Bannin, Captain.
Company D—Henry Ridder, Captain.
Company E—William J. Amend, Captain.
Company F—Joseph T. Brady, Captain.
Company G—Arthur Kenedy, Captain.
Company H—John E. O'Brien, Captain.
Company I—Edward J. Cornelis, Captain.
Company J—John F. Cross, Captain.
Company K—Frank J. Cunnion, Captain.
Company L—Edward H. Daly, Captain.
First Grand Division—John F. Doyle, Jr., Chief Marshal,

Staff and Aides.
St. Francis Xavier Cadets.
The Holy Name Society.
Second Grand Division.
Roderick J. Kennedy, Chief Marshal.
Staff and Aides.
Knights of Columbus.
De La Salle Academy Cadets.
Ancient Order of Hibernians.
The Catholic Benevolent Legion.
Bohemian Catholic Societies.
Third Grand Division.
John Byrne, Chief Marshal.
Staff and Aides.
Clason Point Military Academy Cadets.
St. Anthony Cadets.
Detachments from the several parishes of the Diocese of New York.

It was exactly 5:20 o'clock when the last company passed the grandstand.

Inspector Walsh was in charge of the police at that point. Hardly had the last ranks reached Fiftieth street than the solid mass marched on the grandstand, and for a few moments it looked as if there would be serious injury done to some of the enthusiastic. Inspector Walsh had foreseen just such a crush and had lined Fiftieth street, from Fifth avenue to Madison avenue, with a cordon of bluecoats. A cry went up from the crowd, "The Cardinal! The Cardinal!" and every man, woman and child struggled to get a glimpse of the man in the red robe. Inspector Walsh led the way, and before the crowd could realize it had the Irish Prince of the Church at Madison avenue. But the crowd was in pursuit and succeeded in seeing his bent figure slowly mounting the stairs at the Archbishop's house.

Despite the multitude that viewed yesterday's demonstration, variously estimated at between half and three-quarters of a million, there were no serious accidents reported. Several women fainted near the grandstand, a little girl was bruised in the crush and other minor mishaps occurred. What might have been a serious affair occurred at Fifty-first street and Fifth avenue, where several hundred were seated or standing on top of a temporary structure, and under it as many more. A few steps away, at a private house, another crowd had gathered on a low balcony. It gave way, and those on it fell to the street on top of one another, but not one of them was seriously hurt.

BARRY OF THE ARMY.

One of the pleasant incidents of the Centenary week was the announcement, at Washington on April 29, of the promotion of Brigadier General Barry to the rank of Major General. That officer needs no word of praise here. The army of forty thousand fellow members of his faith, whom he led triumphantly out Fifth Avenue on Saturday, May 2, will not soon forget its Grand Marshal. And what Barry thought of these men he made public on the night of May 14 at a dinner given in his honor by the Catholic Club at its fine clubhouse, in Central Park South. He said, substantially, that whenever Almighty God choosed to "call him" he hoped and prayed that it might be when he was commanding such a body and in defence of American institutions.

General Barry came to New York from Cuba at the request of Archbishop Farley, and on a furlough that Secretary Taft assured His Grace was not limited. During his stay here he was received into the Friendly Sons of St. Patrick, and two days before he

returned to his post he was presented a life membership badge of the Catholic Club. That occurred at the dinner given in his honor at the club on the night of May 14. Dr. Francis J. Quinlan made the presentation address. Archbishop Farley, Justice O'Gorman and John Whalen spoke, and Edward J. McGuire, president of the club, was the toastmaster.

General Barry was born October 13, 1855, in the First Ward of the City of New York, and attended the parochial schools. He won his appointment to West Point by competition, and was sent there by R. B. Roosevelt. He is the only General now in the service entitled to wear badges of the Indian wars, the Spanish-American War, the Philippine insurrection and the China Relief Expedition. Because of his present position in the army and his conspicuous part in the centennial the following record of his service may be found of interest. It has been approved by the General in a letter addressed to the compiler of this book:

Graduated from the public schools to the College of the City of New York, 1872; appointed cadet at the United States Military Academy, 1873; graduated, 1877, and appointed second lieutenant, 7th Cavalry; served with the 7th Cavalry in Dakota and Montana until September, 1880, when he was transferred to the 1st Infantry; served in Texas, 1880-'82; appointed regimental quartermaster and promoted to first lieutenant March 11, 1882; captain, February 25, 1891; served in Arizona, 1882-'86; California, 1886-'93; South Dakota, 1890-'91, taking part in campaigns against Apaches in Arizona and Sioux in South Dakota; on duty in the office of the Secretary of War, D. S. Lamont, 1893-'97; appointed major and assistant adjutant general January 29, 1897, and served as adjutant general, Department of Columbia, until the Spanish-American War; assigned as adjutant general of the Philippine Expeditionary forces, May, 1898; appointed lieutenant colonel

and assistant adjutant general, United States Volunteers, and adjutant general, 8th Army Corps, June 22, 1898; lieutenant colonel and assistant adjutant general, United States Army, January 10, 1900; brigadier general, United States Volunteers, June 10, 1900, to June 30, 1901; colonel and assistant adjutant general, United States Army, July 15, 1902; detailed to General Staff Corps, April 17, 1903, to take effect August 15, 1903; brigadier general, United States Army, August 18, 1903; major general, United States Army, April 29, 1908; served in Philippines, August, 1898, to February, 1900; with China Relief Expedition in China, as brigadier general, United States Volunteers, August-September, 1900; chief of staff, Philippine forces, November, 1900, to July 20, 1901; recommended for brevet of colonel for gallant and meritorious services in battle of Manila, February 4-5, 1899; adjutant general and chief of staff, Department of the East, May, 1902, to August, 1903; commanding Department of the Gulf, with headquarters at Atlanta, Ga., 1904-'05; observer with Russian Army during Russo-Japanese War, to December, 1905; detailed as member of the General Staff Corps and assigned as President of the Army War College, December 4, 1905, and assistant to chief of staff, April, 1906, to February, 1907; attended the grand manœuvres, German Army, September, 1906; member Joint Army and Navy Board, and Board of Ordnance and Fortifications, 1906-'07; in command of army of Cuban pacification since February 26, 1907; Provisional Governor of Cuba, January 27 to March 8, 1908.

A WEEK LATER.

On Sunday, May 9, there was read in all the Catholic churches in the Archdiocese the following communication from the Archbishop:

"Reverend Dear Father:

"The celebration of the centenary of the erection of the See of New York has passed into history, to be ever memorable as an epoch making event in the progress of the Church in the United States.

"*The occasion gave birth to an enthusiastic manifestation of inspiring faith combined with ardent patriotism that our country has rarely, if ever, witnessed.*

"Every feature of the centennial festivities was carried out with perfect detail and complete success, which left nothing to be desired from the opening day of general thanksgiving in all the churches to the closing noon. For all this we have especially to thank our Father, the Giver of all good gifts; and, at the same time, we desire to express our appreciation for the efficient services of the right reverend and reverend clergy and our devoted laity.

"The committee in charge of the various divisions of the work of preparation labored with a zeal, intelligence and success for which we wish to make public acknowledgment.

"It was the verdict of the visiting prelates from far and near that nothing was wanting to bring before the world the best the Church has to show of the power and beauty of her organization. It has elicited the admiration of his Eminence the Cardinal Pri-

ARCHBISHOP HUGHES.

mate of All Ireland, who states that he will carry back to the Isle of Saints memories that will never die and inspirations from which all might find much to learn.

"We cannot overlook the great courtesy and careful attention extended by the entire press in recording the different phases of the centenary celebration.

"The city authorities, to whom we are so much indebted for their willing co-operation and efficiency in maintaining such splendid order, deserve our warmest thanks.

"God grant that the generation which will have come and gone before another century has dawned may be found worthy of their forefathers. This is the prayer of

"Yours very gratefully in Christ,

✚ "JOHN,
"Archbishop of New York."

CHAPTER X.

AN IMPORTANT ASSIGNMENT. SOME OF THE "STAR" WRITERS WHO REPORTED THE PROCEEDINGS FOR GREAT NEWSPAPERS.

"Edmund Burke said that there were Three Estates in Parliament, but in the Reporters' Gallery yonder there sat a Fourth Estate more important far than they all."

—Carlyle's "Heroes and Hero Worship."

Nowhere in the world is there such a fine appreciation of the value of a news item as here in New York, and events of national interest are reported in the great dailies, morning and evening, with an accuracy that is only surpassed by the rapidity with which the facts are gathered, written, edited, put into type, revised and, finally, presented to the public. There is no need here to set forth the numerous opinions of what constitutes "news." Sections of the Press have an honest difference concerning the manner in which "news" should be presented, but they invariably agree as to the importance of occasions such as the one here recorded.

The observance of the century of Catholic activity in the city of New York was of interest not alone to the great body of that denomination within the limits of the city, but to the numerous millions of that faith scattered the length and breadth of the American continent. And the newspapers of this town rose to

the occasion with a dignity that has been duly commended by the Archbishop of New York.

Some of the cleverest newspaper writers of the country were assigned to report these proceedings, and at the general thanksgiving ceremonies at the Cathedral, on April 28, there were present the correspondents of the leading papers of London, Paris, Berlin and Rome and two writers representing daily papers of the Austro-Hungarian Empire. The compiler of this record is the least of the splendid group of fellows that "covered" the centenary proceedings. He has, however, a certain pride in his vocation and sufficient vanity to assure himself that he is of an observing nature. He would be an uncommon specimen of his tribe did he neglect to say a word here for the "opposition." He observed that the body of men representing "The Herald," "The World," "The Times," "The Evening Post," "The Press," "The American and Journal," "The Globe," "The Mail" and "The Telegram" was a credit to the newspaper world, and each member of it especially worthy of the publication he represented.

"The World" was represented by Mr. James Sleaght and Mr. W. B. Maloney. Mr. William P. McLaughlin, city editor of that paper, gave much of his valuable time to a personal supervision of the reports and the preparation of daily schedules, human interest stories and illustrations. Mr. John W. Harrington "covered" the centennial for "The Herald," Mr. T. Francoeur and Mr. Charles Henry Meltzer for "The American," Mr. J. P. Jones for "The Press," Mr. D. N. Carroll for "The Sun," Mr. Burton F. Browne for "The Globe," Mr. W. S. Quigley for "The Evening Mail" and Mr. Lawrence Perry for "The Evening Post." The City News Association is a little brother to that greatest of all newsgathering organizations, The Associated Press. It "covers"

every nook and corner of New York from sunrise to sunrise, and invariably appreciates the importance of proceedings such as those recorded here. Mr. Frank Robinson was its special representative, and he had several assistants. From the moment the Irish Cardinal landed on Manhattan Island until the last company in the procession of May 2 had passed the reviewing stand the City News flooded the newspaper offices with accurate reports of every detail of the ceremonies.

The news item is a record of an incident or an event. Seldom, if ever, is it intended that it should represent the private opinion of the editors and publishers of such great morning newspapers as The World, The Times, The Tribune, The Herald, The Staats-Zeitung or Mr. Hearst's publications. The editors and proprietors of those dailies reserve the editorial page to make known their views of important questions of the day. Nearly every newspaper in the City of New York took occasion of the festivities here chronicled to present, in an editorial, an honest opinion of the Catholic Church and its influence upon society the world over, with a closing word on the progress of that faith in America. The writer has selected for this volume the editorials that appeared in The Sun, The Herald, The Tribune, The Times, The American, The Evening Journal, The Evening Sun, The Staats-Zeitung, The Evening Mail, The Evening Post and The Globe, and they are reprinted here with the permission of the publishers.

(*The Sun, Sunday, April 26, 1908.*)

JOHN HUGHES, AMERICAN.

Dear Sir: Unable to attend the meeting at Union Square in consequence of indisposition, I beg leave to state my sentiments

on the subject of your coming together, in the following words:

Ministers of religion and ministers of peace, according to the instructions of their Divine Master, have not ceased to hope and pray that peace and Union might be preserved in this great and free country. At present, however, that question has been taken out of the hands of the peacemakers, and it is referred to the arbitrament of a sanguinary contest. I am not authorized to speak in the name of any of my fellow citizens. I think so far as I can judge there is the right principle among all those whom I know. It is now fifty years since, a foreigner by birth, I took the oath of allegiance to this country under its title of the United States of America. As regards conscience, patriotism or judgment, I have no misgiving. Still desirous of peace, when the Providence of God shall have brought it, I may say that since the period of my naturalization I have none but one country. In reference to my duties as a citizen no change has come over my mind since then. The Government of the United States was then, as it is now, symbolized by a national flag, popularly called "The Stars and Stripes." This has been my flag and shall be to the end. I trust it is still destined to display in the gales that sweep every ocean and amid the gentle breezes of many a distant shore, as I have seen it in foreign lands, its own peculiar waving lines of beauty.

May it live and continue to display these same waving lines of beauty, whether at home or abroad, for a thousand years and afterward as long as Heaven permits, without limit of duration.

JOHN HUGHES,
Archbishop of New York.

New York, April 20, 1861.

THE CENTENARY OF THE CATHOLIC DIOCESE OF NEW YORK.

In the history of religion there has been no such example of growth as that which has been exhibited in the Catholic diocese of New York, whose first Bishop, Richard Luke Concanen, was consecrated in Rome April 24, 1808, an event which is to be

appropriately commemorated to-day. Let us review as briefly as possible the remarkable record of this diocese.

It is well known that before our Revolutionary War there were next to no Catholics in New York. Early in the eighteenth century penal legislation was enacted against them. Every Catholic priest was condemned to perpetual banishment, and to harbor one was to incur a fine of £250 and to stand in the pillory for three days. By another law Papists and Popish recusants were prohibited from voting for members of the Assembly or any other office whatever. In 1756 Bishop Challoner, the Vicar Apostolic of London, reported to the Propaganda with reference to New York that "if there be any straggling Catholics they can have no exercise of their religion, as no priest ever comes near them." A marked change in public opinion, however, was brought about by the loyalty of American Catholics to their fellow colonists in the struggle for independence, and by the fact that France and Spain, our allies against England, were Catholic Powers. Eventually the laws against the Catholics were abolished in the State of New York, and in 1786 a Catholic Church edifice was dedicated in the city of that name. By the first decade of the nineteenth century the number of Catholics in the United States had increased so considerably that in 1808 John Carroll, Bishop (afterward Archbishop) of Baltimore, secured from Pope Pius VII. bulls subdividing that see and erecting the sees of New York, Philadelphia, Boston and Bardstown. We should here mention that the New York diocese originally comprised the State of New York and the eastern part of New Jersey. The Bishop-elect of New York, Concanen, who as we have said was consecrated at Rome in April of the year last named, never occupied his see, for in 1810 he died in Naples while awaiting a ship. Four years later Dr. Connolly, a subject of Great Britain, with which the United States was then at war, was appointed and consecrated Bishop of New York. His arrival a year or two afterward was followed by the departure of the few Jesuit fathers, and only four priests remained in the vast diocese, two of whom were with the Bishop in the city, which itself contained at the time fourteen or fifteen thousand Catholics. New York received its third

Bishop in the person of John Dubois, consecrated at Baltimore in 1826. When he took possession of his see he computed the Catholics of the city at 25,000, and throughout the diocese at 150,000. Churches, clergy and schools were lacking for so large a flock. The city itself had but six priests, and all the rest of the diocese but four; the one modest chapel in Brooklyn, built in 1823, was visited occasionally by priests from New York. During the tenancy of the see by Bishop Dubois there was a violent outbreak of anti-Catholic prejudice in New York, and early in 1836 appeared a vile attack on Catholic convents by one Maria Monk, which did for Knownothingism what "Uncle Tom's Cabin" was to do for the Abolition movement. Age and worry induced Bishop Dubois to seek the aid of a coadjutor. The Rev. John Hughes was chosen for the post, and his consecration took place in New York in January, 1837.

There now came upon the scene a great and strong churchman, who was to leave the impress of his mind and will on the Catholic Church not only of New York city and State but of the whole country. Within two years he broke, so far as the city was concerned, the connection between the Catholic religion and the system of secular incorporation of church property in the names of lay trustees, a system which had never realized the anticipations of Archbishop Carroll of Baltimore, whom circumstances had compelled to tolerate it. No sooner had this battle been won than Bishop Hughes undertook a voyage to Europe for the purpose of studying educational methods. At this time (1839) there were free schools attached to each of the eight Catholic churches in the city and more than 5,000 children attended them. These Catholic schools of New York city, however, received no assistance from the school funds, and an agitation for the redress of the injustice began, which culminated in a general meeting of Catholics in March, 1840, at which a memorial to the Legislature was adopted. On his return from Europe Bishop Hughes assumed the headship of this movement and brought about the overthrow of the Public School Society, a private corporation which had absorbed the city's school fund and which had been the principal opponent of Catholicism and of Catholic teaching. In 1840 the

Bishop of New York brought about the foundation of a seminary in Fordham, and two years later some thirty students were there engaged in pursuing the theological course. Meanwhile congregations and churches were fast increasing throughout the diocese. In the year last named the diocesan synod was attended by fifty-four priests. The burden was becoming too heavy for Bishop Hughes to bear alone, and in the fifth Provincial Council of Baltimore he solicited the aid of a coadjutor, and for the position recommended the Rev. John McCloskey, president of St. John's College, at Fordham. The request was granted by the Holy See, and in March, 1844, the appointee was consecrated. We should here recall that by the firmness and boldness of Bishop Hughes the city of New York escaped the anti-Catholic riots which caused a reign of terror in Philadelphia.

In 1846 the diocese of New York had 114 churches, 109 priests, a seminary, a college, and in the city itself there were over 100,000 Catholics. In the following year two new dioceses were erected out of the original one, namely the diocese of Albany and that of Buffalo. These new erections reduced the diocese proper in New York to the counties of New York State south of the forty-second degree of latitude and to the eastern part of New Jersey. Thus reduced it had eighty-eight priests, a theological seminary with twenty-two students, a Jesuit college, an Academy of the Ladies of the Sacred Heart and eleven institutions, such as schools and asylums, in the care of the Sisters of Mercy and Sisters of Charity; the city itself had seventeen churches, which were far from being enough to accommodate the number of Catholics.

Up to 1846 the Archbishop of Baltimore had been the only metropolitan in the United States; but in that year a second archiepiscopal see was erected in Oregon, and a year later a third one at St. Louis. It was not until 1851 that Pope Pius IX. made New York an archdiocese, with the Bishops of Albany, Buffalo, Hartford and Boston for its suffragans. On receiving the notification of his promotion Archbishop-elect Hughes went to Europe to receive the pallium from the hands of the Sovereign Pontiff, and there is reason to believe that our Federal Government, which

then had a representative at Rome, suggested to the Vatican his elevation to the cardinalate. With such a man as Archbishop Hughes at the head of the archdiocese it is not surprising that churches and priests should have been multiplied with amazing rapidity. In 1853 the dioceses of Brooklyn and Newark were set off from that of New York, leaving to the parent see only the city of New York and the counties of Westchester, Putnam, Dutchess, Rockland, Orange, Ulster, Sullivan and Richmond. Within that district there were about fifty churches and more than a hundred priests. The Catholics of the archdiocese were estimated at about 280,000, more than half of them being in the city of New York. Between the years 1854 and 1861 the Archbishop held three provincial councils with his suffragans, the Bishops of Albany, Boston, Buffalo, Hartford, Brooklyn, Newark and Burlington, Vt., at which much judicious and necessary legislation was enacted. In 1858 he laid the cornerstone of St. Patrick's Cathedral, and five years later undertook the establishment of another institution, which has grown to great importance and influence, the Protectory of Westchester, a home and school for destitute children.

If Hughes's administration of his diocese had shown him to be a great churchman the Civil War proved him to be a great patriot. His patriotism was evinced not only by his urging the Irish military organizations of New York to march to the front and by his private correspondence and published writings on the war and its causes, but also by his semi-official diplomatic mission for the purpose of securing the neutrality of Europe during the conflict. "There arose a danger," says John Gilmary Shea, the well known Catholic historian, "of the recognition of the Confederate States by the governments of Europe, and after the Trent affair there came the fear that England might go even further." The Washington Government earnestly desired Archbishop Hughes to go to Europe as envoy of the United States. He absolutely declined to accept any official position, but expressed a willingness to use every effort to prevent the prolongation of the war and a greater effusion of human blood. In Paris he had conferences with the members of the Ministry, and in an

interview with the Emperor Napoleon III. he urged that sovereign to act, should it be necessary, as arbitrator between the United States and England in the difficulty which had arisen. The influence exercised by the Archbishop in the councils of France at that juncture is undeniable, and was fully recognized at Washington. One of his last public acts was to address his flock in New York in favor of the Government at the time of the draft riot. In Archbishop Hughes, who died in January, 1864, American Catholics lost the most remarkable, most vigorous and most patriotic prelate that the country had known since John Carroll, of Maryland.

Between the second Plenary Council, which met at Baltimore in 1866, and the establishment of the Apostolic Delegation from the Vatican to the Catholic Church in the United States, Catholicism underwent an extraordinary expansion, in which the diocese of New York conspicuously shared. At the first named date there were in the Republic but seven archiepiscopal sees and provinces. In 1895 the number had been doubled. The multiplication of archbishoprics presupposed or entailed an increase of bishoprics. As a matter of fact in 1866, at the second Plenary Council, the Catholic dioceses of the United States numbered thirty-eight; in 1895 they were seventy-three, almost twice as many. The figures bear witness to a phenomenal progress.

At the close of the second Plenary Council in 1866 the great see of New York was occupied by Archbishop McCloskey, who on the death of Archbishop Hughes had been transferred from the bishopric of Albany. Four subsequent events of importance marked his tenure of the archiepiscopate; namely, his attendance on the Vatican Council, where he had a prominent position on one of the committees; his promotion to the cardinalate, when for the first time (April, 1875) the honor was conferred on an American citizen; his attendance, although he arrived at Rome too late to take part in the election, on the Conclave of 1878 that gave to the Catholic Church Pope Leo XIII., and the dedication in May, 1879, of New York's magnificent Cathedral. The notable career of America's first Cardinal closed on October 10, 1885. He was succeeded by his coadjutor, the Right

Rev. M. A. Corrigan, who had been transferred from Newark five years before. It is well known that Archbishop Corrigan, after attaining eminence in ecclesiastical authority and honor, died prematurely on May 5, 1902, in the sixty-third year of his age, since when Archbishop Farley has presided over the archiepiscopate.

Statisticians differ as regards the number of Catholics in the United States collectively, and in the diocese of New York in particular. The best Catholic authority on the Church's history in American territory, the late Dr. Gilmary Shea, working from the official statistics of immigration since 1820, calculating as best he could the percentage of Catholic immigrants and allowing for each decade a natural increase of one-third over the total figures with which the decade starts, arrived at the conclusion that in 1890 the number of Catholics in the United States was 10,627,000. The percentage of Catholics among subsequent immigrants and the ratio of natural increase adopted by Gilmary Shea would make the figures for 1908 considerably above 15,000,000. It is a reasonable estimate that about one-tenth of these are concentrated in the archdiocese of New York, or at all events in that archdiocese coupled with the diocese of Brooklyn.

The astonishing multiplication of Catholics in New York city has been paralleled by their extraordinary advance in respect of wealth, political distinction, professional eminence and general education. We can only appreciate the phenomenal progress by looking back a hundred years and recalling the fact that in 1808 wise observers had good reason to believe that the Catholic Church, driven out of northern Europe by Luther and Henry VIII. and thrown into terrible confusion in Latin countries by the French Revolution, was in its death agony and had not strength enough left to put forth a new effort on the western side of the Atlantic. When the first Bishop of the New York diocese was consecrated Catholicism was feebler in the city and State than any obscure Protestant sect, and in the opinion of almost all disinterested onlookers it was destined so to remain. As the Rev. John Talbot Smith points out in his history of "The Catholic Church in New York," the twentieth century opens upon a very

different scene. "Nowhere in the American Commonwealth," he says, "does the Catholic Church stand so firm and so high as in the city of New York, which is, indeed, a candlestick that would make the weakest light far reaching." It is, Dr. Smith adds, the greatest religious force in the metropolis. Social reformers and political leaders know well what it stands for. It stands for religion in individual human existence, and consequently it opposes with vigor the advance of indifferentism and agnosticism in American life. It stands for religion in education. It has organized a church school system the fruits of which, in Dr. Smith's judgment, already shame the dry-rotten product of mere intellectualism. The Catholic Church stands also for indissoluble marriage. The divorce evil has not so much as stained the garments of the Catholic citizens of New York. It stands, finally, for the existing civil order. Catholicism marshals its sons against the error that would destroy American liberty—such fatal perversities as socialism and communism. American statesmen know that the Catholic Church stands for an anti-socialistic policy and that they will find for times of trouble a sure rampart in the principles of American Catholicism.

What a proud position to have attained in a single century! Dr. Talbot Smith, indeed, does not pretend that the Catholic Church is all it might be if its votaries were all doers of the word and not merely hearers of it. He is justified, however, in declaring that the Church in the United States has shown itself worthy of its home, and that the diocese of New York is a splendid representative of American Catholicism.

(*New York Times, Monday, April 27,* 1908.)

THE CATHOLIC CENTENARY.

The growth of the Catholic Church in the United States coincides with the growth of the country. It has not been proportionately remarkable considering the enormous vitality and influence of the Church of Rome all over the world. Therefore, it is not strange that New York is the largest Catholic city in the world—not strange if it is true. The statement means merely that a third

of the inhabitants of the greater city are communicants of that branch of the Christian Church which has the largest membership. The celebration of the centenary of the foundation of the Catholic diocese in New York is, of course, an incident of great importance.

The diocese has grown in 100 years from the smallest and poorest beginnings, just as the city has grown from a small, poor town with a few outlying villages to be a metropolis now nearly approaching London in size, and exerting an individual influence throughout the world. The manner of the growth of the diocese, however, has been more satisfactory to the Catholic, than that of the growth of the metropolis to the citizen. The diocese has grown harmoniously and consistently; foresight, patience, economy and wisdom have been exerted in its development, and it stands to-day as a representative of the unity and impregnable strength of the Roman Church. The city has grown uninterruptedly in size and wealth, but it is to-day a mass of unrelated parts, as lacking in unity of design as in harmony of spirit. If the same kind of well-regulated loyalty and zeal that has been devoted to the upbuilding of the Catholic Church hereabout had been exerted by the citizens in upbuilding their city, New York would be not merely the second city of the world in population and wealth, but, perhaps, the greatest city the world has ever known, a municipality of realized ideals.

We heartily congratulate our Catholic brethren on the occasion of their celebration, on their prosperity, on the good work they have accomplished for humanity, and on the beneficent influence their Church exerts in this neighborhood.

(*New-York Tribune, Wednesday, April* 29, 1908.)

THE CATHOLIC CENTENARY.

No American who was fortunate enough to find a place in St. Patrick's Cathedral yesterday morning can have brought away the old outworn opinions about Catholicism and the Catholics to which he could hardly have failed to revert in memory as he gazed upon the scene. Stripped of its outward splendors, the spectacle at the solemn pontifical high mass marking the climax

of the centenary celebration presented a vivid picture of the intelligence, numerical strength and vast influence of Catholicism in the United States.

So far as material prosperity counts, the archdiocese has ample reason to rejoice on this, the one-hundredth anniversary of its foundation. From old St. Peter's, in Barclay street, built in 1786, or twenty-two years before the arrival of a bishop, the Catholic Church in New York city has grown to a community of 318 churches and 186 chapels, frequented by nearly one and one-quarter million worshippers and representing, with its affiliated charitable institutions and schools, an ecclesiastical investment of scores of millions. But its chief warrant for justifiable pride is found in the character of the men and women who owe it allegiance. There can be little doubt that American Catholics, and notably those of this archdiocese, are, as a whole, the most enlightened and most progressive body of all that look to Rome for spiritual guidance. The fact has wide import, affording, as it does, clear proof that the vital strength of Catholicism lies deep below the more or less accidental forms of organization and ceremony. For this reason the present imposing celebration will join with happy reminiscences the brightest hopes for later days.

(*New York Herald, Monday, April* 27, 1908.)

THE CATHOLIC CENTENNIAL.

The centennial celebration of the founding of the Catholic diocese of New York was begun yesterday with masses of thanksgiving in the three hundred churches of the present archdiocese, and will be continued with various functions throughout the week and end on Saturday with a public parade.

The event is of interest not only to the Catholics, who constitute about one-third of the population of this great city, and their coreligionists elsewhere, but to the entire community. Celebrations, civic or religious, always give rise to extravagant hyperboles and "gush," and the present will probably prove no exception to the rule.

ARCHBISHOP CORRIGAN.

Setting all this aside and looking only at the growth of the Catholic Church here in the past one hundred years, and the great practical work it has accomplished, there is matter to arrest the attention and excite the reflection of persons of all creeds and of no creed. The material growth from the solitary church and the one little school of a century ago is made visible in the hundreds of churches of to-day, the voluntarily supported parochial schools, in which more than 70,000 children are being educated, the institutions of higher learning, orphan asylums, hospitals and various charitable institutions.

In drawing attention to this visible work of the Church the centennial celebration also suggests to thoughtful persons the invisible work of which all this is the outward symbol. The old days of prejudice and intolerance have passed, and now that the world is resounding with the blows of those who are trying to knock the props from under all revealed religion, men of other creeds, while they reject her dogma, give warm and sympathetic recognition to the old Church's service in stemming the tide of atheism and anarchy and defending the sanctity of marriage and the home, the cornerstone of society.

The work done by the Catholic Church among the millions of immigrants of all races that have arrived at this port in influencing them to good conduct and assimilating them with our citizenship is simply stupendous. Prelates whose names are famous did not do all of this work. Thousands of obscure priests gave their days and nights to the physical and spiritual care of poor dwellers in tenement quarters and wore out their lives in self-sacrificing devotion to duty.

Tens of thousands of humble laymen members of the St. Vincent de Paul societies of the parish churches—men too illiterate to frame high sounding sociological phrases—devoted themselves after days of toil to visiting the sick and destitute and saving them from despair and crime.

In the century the achievements of which are now being celebrated all Catholics—clerics and laity—may take a just pride, and it is fitting that all should take part in this celebration, which will

be followed with sympathetic interest by all citizens, for the growth of the Church has been part of the growth of New York.

(*The World, Sunday, April 26,* 1908.)

A DIOCESE OF ALL NATIONS.

So many of the Catholics of the Diocese of New York were of Irish origin in the first decade of the 1800's that Archbishop Carroll suggested St. Patrick's as the name of the first cathedral, in Mott street. The edifice was dedicated on Ascension Day in 1815. It is now the church home of 28,000 Italians, while in the diocese of which the newer St. Patrick's, in Fifth avenue, is the ecclesastic centre, more than a score of nationalities are represented.

The hundred years of this diocese, of which the formal celebration begins to-day, cast an illuminating sidelight upon the national history of immigration. Even before the first St. Patrick's was built there were in New York Catholic sermons in French and German, as well as in English. German adherents to the faith separated from St. Peter's in 1808 to form a separate body, and in the thirties they began to increase rapidly in numbers and influence. Italian immigration began to make itself felt after the Civil War, and since 1880 has commanded special attention.

Of the 1,200,000 Catholics now in the diocese 515,000 are American born, but are to a large extent of foreign born parentage. Next in the count come 300,000 Italians, 140,000 Irish, 40,000 Germans, 25,000 French, 20,000 Spanish speaking people, 18,000 Bohemians 15,000 Albanese (Greek Church), 9,500 Poles, and groups of Ruthenians, Hungarians, English, Austrians, Lithuanians, Canadians, Maronites, Syrians, Belgians, etc., ranging from 7,000 down. There are 3,000 negro Catholic communicants. In Manhattan alone are ten Italian churches and four chapels. The Germans also have ten churches in this borough, while the Bohemians have two, and the French, Spanish, Poles, Hungarians and Ruthenians (Greek Church) have one each. Manhattan has also a Catholic church for negroes, that of St. Benedict the Moor.

It is not probable that the world affords another diocese so strangely and prosperously cosmopolitan as this.

(*The World, Sunday, April* 19, 1908.)

A DIOCESAN CENTENARY.

Roman Catholics were proscribed in New York, under Dutch and British Protestantism, until after the War of the Revolution. They met a few at a time in secret. The first mass in this city is said to have been celebrated in a loft over a carpenter's shop in Barclay street. Until 1786, when St. Peter's was opened, also in Barclay street, the Catholics had no local church.

The wonders of a little less than a century and a quarter of church growth are now about to be exhibited in the celebration of the centenary of the Roman Catholic Diocese of New York. There are more than 1,200,000 adherents in this metropolitan division to be concerned in the week's exercises beginning next Sunday. An Archbishop, a Bishop and 856 priests preside over 309 churches. The schools, asylums, parish houses and other institutions of the diocese make a long list. There are twenty orders of men and forty of women. The diocesan property is valued, all told, at $54,000,000.

To heighten the impressiveness of these figures one must bear in mind that the present limits of the diocese have been fixed only since 1853. The early Bishops presided over the States of New York and New Jersey. New centres were named in Albany and Buffalo in 1847, and six years later Long Island and New Jersey were cut off. This diocese includes now the counties of New York, Richmond, Westchester, Putnam, Dutchess, Ulster, Orange, Rockland and Sullivan, besides the Bahama Islands.

The seven men who have presided over the Roman Catholic Diocese of New York have included the first American Cardinal, John McCloskey, whose elevation in 1875 preceded that of Cardinal Gibbons by eleven years, and an Archbishop, John Hughes, whose zeal for the public, as well as for the Church, led to his being selected by President Lincoln for a delicate mission in Civil War time to Napoleon III. The diocese has made history even as it has made progress.

(*New York American, Wednesday, April 29, 1908.*)

THE GREAT CATHOLIC CENTENNIAL IN NEW YORK.

The centenary celebration of the founding of the Catholic Diocese of New York reached its crowning interest yesterday.

Not in the lifetime of American Catholics of this generation has the metropolis witnessed a ceremonial so splendid, so imposing and so significant. A million of our people were rejoicing in a century of Catholicism.

In the splendid cathedral reared by the generous and faithful, the poor and the rich of the Church were assembled—the princes and dignitaries of the faith, the Cardinal Prince of the Irish Church, the Cardinal Prince of the American Church, archbishops and bishops of the United States and Canada, and the apostolic delegate of Pius X, made magnificent the demonstration of one Church under one head. The mass was celebrated upon a thousand altars, and hundreds of thousands partook of the sacrament of communion, while the mightiest prelates and orators of the faith thundered eloquently in the pulpits of their cathedrals.

Wonderful the pageant, inspiring the numbers and boundless the devotion of this great religious body, whose fidelity, consistency, coherency and charity have for centuries been the marvel of the world.

Breathing through all the public and private utterances of priest and prelate at this celebration was the spirit of patriotism mingling with the spirit of piety. The love of country—the love of America, the land of liberty—came warm and glowing from the lips and heart of every preacher, and the spoken impulse of the great ceremonial was pitched to the making of better men and better citizens everywhere.

The Catholic centennial comes to New York and to the country of which it is the metropolis timely to celebrate not only the hundredth anniversary of establishment, but as well to celebrate the complete and apparently final passing of those former prejudices and persecutions which distressed the earlier Church. There is not a trace of the "Know Nothing" party left in the Republic, and the more recent organization which sought to revive its an-

tagonisms has spluttered out its life and sunk to permanent repose.

The broad spirit of Christian charity and fellowship compasses the religious world and has expanded to almost millennial proportions in the fellowship of man, which unites almost every creed under the larger and nobler conception of the Fatherhood of God.

And surely this great metropolis must recognize in high gratitude the mighty work of development which has kept pace with the progress of the American Catholic Church. From one little church and one humble school a century ago, the great working body has to-day in this ecclesiastical province nearly sixteen hundred churches, twenty-seven hundred priests, nearly six hundred parochial schools, with more than a quarter million of pupils, contributed to the educational life and progress of the province.

Tender and beautiful were the tributes which Cardinal Gibbons and Archbishop Farley paid to their great and valiant predecessors—to the lion-hearted Hughes, the princely McCloskey, the learned and saintly Corrigan, and the self-sacrificing priests and laymen of the past—and thrilling was the eulogy which Cardinal Gibbons paid to the great and faithful Irish race, that has been for so many decades the pillar and prop of the great Roman Church.

The eye and the brain and the heart of this New World metropolis have been profoundly stirred by this magnificent centennial of the New York Catholic Church.

(*The Evening Sun, Monday, April 27, 1908.*)

SOME LESSONS OF THE CELEBRATION.

Cardinal Logue, who is the most interesting figure in the group of prelates taking part in the celebration of the centenary of the foundation of the Roman Catholic archdiocese of New York, was surprised by the size of the buildings of Manhattan. But he was probably even more astonished to find that there was nothing sectarian in the attitude of this vast community toward the Church of which he is a leader.

Archbishop Farley was the recipient a few weeks ago of congratulations from clergymen representing all shades of belief. He would have been less, or more, than human if he had not been

pleased at such a proof of the esteem in which the great organization of which he is the local head is held by his fellow citizens.

Our distinguished visitor must be interested to discover that with us the question of a man's creed has nothing to do with his business, social or political life. The average citizen does not know, and does not care, what church any of his associates belongs to. This does not mean that the question of religion is less interesting, or important, to Americans than to the people of other nations. It does mean, however, that the wise elimination by the fathers of any relation between the State and the Church has promoted charity, in the best sense of the word.

In other countries there is a church question which introduces a complication into political and educational problems. In Ireland, for instance, a Liberal government has hit on a plan for university reform which will have the inevitable result of separating the youth of the Catholic, Episcopal and Presbyterian communions. Fortunately for us there is no such cause of prejudice in operation. The tendency is all the other way. And in spite of the strength of what is called Modernism, all the world over, the churches here have no reason to complain that the "new theology" is stimulated by American tolerance.

(*The New York Evening Journal, Saturday, May 2, 1908.*)

The Foundations of the Great Catholic Church.

They Were Laid Centuries Ago, in the Savage Middle Ages, When the Church Alone Preserved Civilization and Fought Brutality.

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In New York City loyal Catholics, distinguished members of the clergy from all over the world, are celebrating the one hundredth anniversary of the New York Diocese, perhaps the most prosperous and greatest in the world.

Cardinal Logue, Primate of Ireland, and successor of St. Patrick in the cathedral at Armagh, expresses in the Sunday American and Journal to-morrow his impressions of the great celebration. He strikes the keynote in

emphasizing the fact that the Church of which he is an ornament thrives under all governments and in all countries, thanks to the ceaseless devotion of Catholic laymen to their clergy.

To understand the enduring power of a great structure like the Catholic Church it is necessary to know the FOUNDATIONS of that structure, to know the work that the clergy of the Catholic Church did in the Middle Ages, the black ages of ignorance and brutality. The wonderful work of the Church—its services to humanity, to the poor and the friendless—explains the devotion of the Catholic people to their clergy.

All our readers, of whatever faith, will be interested in a few brief quotations taken from Taine's admirable work, "The Ancient Regime." Taine held no brief for Catholicism or the Catholic clergy. He was by no means a devout man, not even a lukewarm believer. But he was a magnificent historian and JUST, and in the splendid tribute that he pays to the Catholic clergy he is simply historically ACCURATE.

He says:

Of the three superposed foundations (clergy, nobles and king) the most ancient and deepest was the work of the clergy. For twelve hundred years and more they had labored upon it. In the beginning, during the first four centuries, they constituted religion and the church. Let us ponder over these two words. In a society founded on conquest, hard and cold like a machine of brass, forced by its very structure to destroy among its subjects all courage to act and all desire to live, they had proclaimed the "glad tidings," held forth the "kingdom of God," inspired patience, gentleness, humility, self-abnegation and charity, thus opening the only issues by which man stifling in the Roman ergastulum (prison) could again breathe and see daylight—and this is religion.

The clergy continues to build on these foundations, and after the invasion, for over five hundred years, it saves what it can still save of human culture. It sends missionaries to the backwoods

or converts them directly after their entrance; this is of vast service; we can estimate it by one fact alone. In Great Britain, which, like Gaul, had become Latin, but whereof the conquerors remained pagan, during a century and a half, arts, industries, society, language, all were destroyed; nothing remained of an entire people, either massacred or fugitive, but slaves.

We have still to divine their traces; reduced to the condition of beasts of burden, they disappear from history.

SUCH MIGHT HAVE BEEN THE FATE OF EUROPE if the clergy had not promptly tamed the fierce brutes to which it belonged.

Before the bishop in his gilded cope, before the monk, "emaciated, clad in skins," wan, "dirtier and more spotted than a chameleon," the converted German stood fear-stricken as before a sorcerer.

At the moment of violating a sanctuary he asks himself whether he may not fall on its threshold with vertigo and a broken neck. Convinced through his own perplexity, he stops and spares the farm, the village and the town which live under the priest's protection.

If the animal impulse of age, or of primitive lusts, leads him to murder or to rob, later, after satiety, in times of sickness or of misfortune, taking the advice of his concubine or of his wife, he repents and makes restitution two-fold, ten-fold, a hundred-fold, unstinted in his gifts and immunities. Thus, over the whole territory, the clergy maintains and enlarges its asylums for the oppressed and vanquished.

On the other hand, among the warrior chiefs with long hair, by the side of kings clad in furs, the mitred bishop and abbot with shaven brows take seats in the assemblies; they alone know how to use the pen and how to discuss. Secretaries, councillors, theologians, they participate in all edicts; they have their hand in the government; they strive through its agency to bring a little order out of immense disorder; to render the law more rational and more humane, to re-establish or preserve piety, instruction, justice, property, and especially marriage.

To their ascendency is certainly due the police system, such as it was, intermittent and incomplete, which PREVENTED EUROPE FROM FALLING INTO A MONGOLIAN ANARCHY.

If, down to the end of the twelfth century, the clergy bears heavily on the princes, it is especially to repress in them and beneath them the brutal appetites, the rebellions of flesh and blood, the outbursts and relapses of irresistible ferocity which are undermining the social fabric.

Meanwhile, in its churches and in its convents it preserves the ancient acquisitions of humanity, the Latin tongue, Christian literature and theology, a portion of pagan literature and science, architecture, sculpture, painting, the arts and industries which aid worship, the more valuable industries which provide man with bread, clothing and shelter, and especially the greatest of all human acquisitions, and the most opposed to the vagabond humor of the idle and plundering barbarian, THE HABIT AND TASTE FOR LABOR.

In the rural districts depopulated through Roman flac, by the revolt of the Bagaudes, by the invasion of the Germans and by the raids of brigands, the Benedictine monk built his cabin of boughs amid briars and brambles; large areas around him, formerly cultivated, are nothing but abandoned thickets.

Along with his associates he clears the ground and directs building; he domesticates half-tamed animals; he establishes a farm, a mill, a forge, an oven, and shops for shoes and clothing. According to the rules of his order, he reads daily for two hours; he gives seven hours to manual labor, and he neither eats nor drinks more than is absolutely essential.

Through his intelligence, voluntary labor, conscientiously performed and with a view to the future, he produces more than the layman. Through his temperate, judicious, economical system, he consumes less than the layman. Hence it is that where the layman had failed he sustains himself and even prospers.

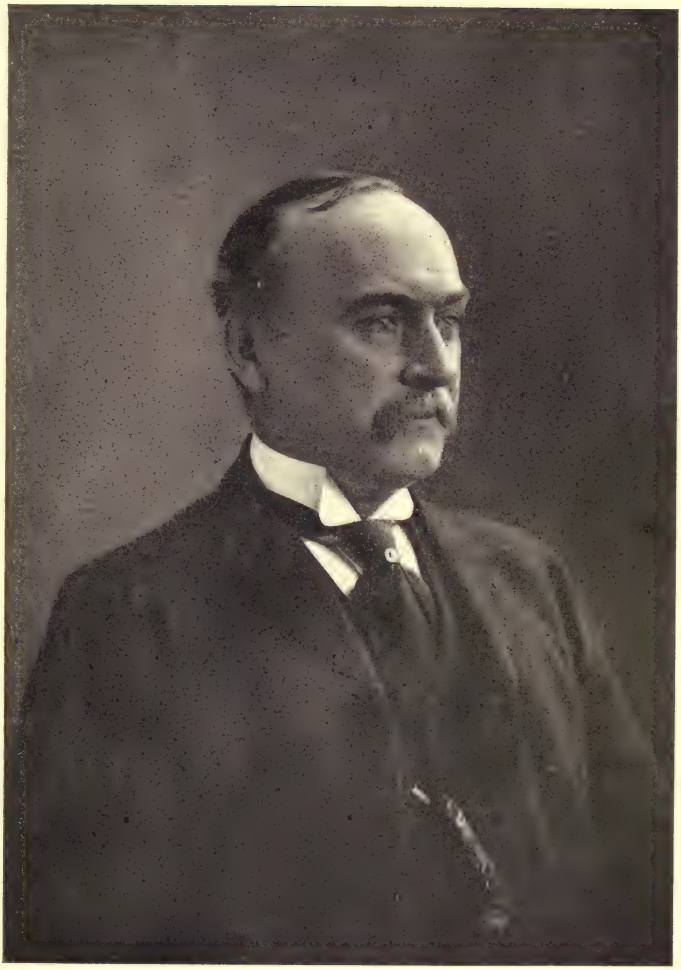
HE WELCOMES THE UNFORTUNATE, FEEDS THEM, sets them to work, and unites them in matrimony; beggars, vagabonds and fugitive peasants gather around the sanctuary. Their camp gradually becomes a village, and next a small town; man ploughs

as soon as he can be sure of his crops, and becomes the father of a family as soon as he considers himself able to provide for his offspring. In this way new centres of agriculture and industry are formed which likewise become new centres of population.

The clergy thus nourished men for more than twelve centuries, and in the grandeur of its recompense we can estimate the depths of their gratitude. Its popes, for two hundred years, were the dictators of Europe. It organized crusades, dethroned monarchs and distributed kingdoms. It held in its grasp a third of the territory, one-half of the revenue and two-thirds of the capital of Europe. Let us not believe that man counterfeits gratitude or that he gives without a valid motive; he is too egotistical and too envious for that.

In the way of charity, the monks who remain on their premises and witness the public misery continue faithful to the spirit of their institution. The Augustins of Mont Morillon in Poitou pay out of their own resources the tallies and corvees of nineteen poor families. In 1781, in Provence, the Dominicans of St. Maximin supported the population of their district in which the tempest had destroyed the vines and the olive trees.

"The Carthusians of Paris furnished the poor with eighteen hundred pounds of bread per week. And, to provide for these extra necessities, many of the communities increase the rigor of their abstinences." At Moutiers-Saint-John, near Semur, in Burgundy, the Benedictines of Saint-Maur support the entire village and supply it with food during the famine. Near Morley, in Barrois, the Abbey of Aubey, of the Cistercian order, "was always, for every village in the neighborhood, a bureau of charity." At Airvaulte, in Poitou, the municipal officers, the colonel of the national guard and numbers of "rustics and inhabitants" demand the conservatism of the regular canons of St. Augustine. "Their existence," says the petition, "is absolutely essential as well for our town as for the country, and we should suffer an irreparable loss in their suppression." In scores of places declarations are made that the monks are "the fathers of the poor." In the diocese of Auxerre, during the summer of 1789, the Bernardines, of Rigny, "stripped themselves of all they possessed in favor of



MORGAN J. O'BRIEN.

Mr. O'Brien was chairman of the general committee, which was composed of some of the fore most citizens of the Republic. It was their zeal for the faith and loyalty to Archbishop Farley that made possible the success of the centenary.

the inhabitants of neighboring villages; bread, grain, money and other supplies have all been lavished on about twelve hundred persons who, for more than six weeks, never failed to present themselves at their door daily."

Taine says truly that man does not "counterfeit gratitude or give without a valid motive." To understand the devotion of Catholics to their clergy it is necessary to know the part that clergy have played among their people in time of trouble, whether it be the passing sorrow of death or accident to the individual, or the long-drawn-out dark ages of human misery, when, as Taine so truly tells us, the Catholic clergy were the sole preservers of civilization, the only friends of the wretched poor, the INTELLECTUAL FORCE THAT PRESERVED EUROPE FROM MONGOLIAN ANARCHY AND MENTAL DEATH.

(*The Evening Post, Saturday, April 25, 1908.*)

For a week to come the celebration of the centenary of the Catholic Diocese of New York will be marked by impressive religious ceremones and public meetings. The event is one to appeal strongly even to those not of the Catholic faith. What the Catholic churches and prelates and priests and laymen have been and done in this city during the past hundred years may well invite earnest consideration. For a great part of this work there can be nothing but praise. Some of its indirect results are almost as striking as the direct achievement. Note, for example, how much the steady ongoing of Catholic activity has done to extinguish, or at least silence, ancient prejudices. We do not know that Protestants will be asked in any way to participate in the centenary meetings; but if they were, and should speak out frankly the thoughts of their hearts, they could bear a testimony which would be, in some ways, more telling than any coming from within the pale of the Church.

Remembering the old and bitter anti-Catholic feeling, it marks

a great transformation that to-day it would be true to say that the Protestant churches would look upon the extinction or withdrawal of the Catholic churches as a great calamity. This does not imply that religious or even theological conviction has broken down; but that tolerance has broadened and that eyes have been opened to see the facts. We are certain that Protestant denominations would be simply aghast and appalled if they were asked to take over the work of the Catholic Church in New York. They could not begin to do it. Even if they had the physical resources—the men, and money, and buildings—they would have neither the mental nor moral ability. For long years now the Catholic Church in this great port has been receiving and controlling and assimilating one influx of foreign peoples after another. It has held them for religion, and it has held them for citizenship. No one can soberly reflect upon this vast labor of education and restraint without becoming convinced that it has been an indispensable force in our public life. The Protestant churches have been and are now more than ever unfitted, whether by temperament or methods, to attack so gigantic a problem. They lack the authority—the compelling force of supernatural fears, if one insists. Nothing but a venerable and universal institution, always the same yet always changing, could have taken her incoming children—the raw material of Americans—and done for them what the Catholic Church in this city has done during the memorable century now rolled past.

Even those who cannot pretend to speak of Catholic dogma with entire sympathy must confess that some of its moral results have been admirable and useful. The firm stand of the Church in the matter of marriage and divorce, for example, seems more and more a blessing as the laxness of law and of custom in that respect goes on increasing. Other churches have been forced, if only out of shame at the welter of marital relations into which American society seems sometimes to be falling, to imitate and approximate the rigid standards of Catholics. We would not maintain that the Catholic position is an unmixed good; it has its incidental evils; but the testimony which it has borne to the ideal of the Christian family is something which cannot be overlooked

when those who are not sons of the Church are reckoning up their debt to her.

A criticism often made is that the Catholic Church in this country, particularly in New York City, has been too much given to going into politics; that it has been too little scrupulous in acknowledging and even honoring notorious political scoundrels who called themselves good Catholics; and that it has accepted without question gifts from sources that a prophet could not have looked at with unbandaged eyes. We suppose that not even the most loyal Catholic would maintain that his Church is impeccable on this score. We ourselves have met priests from Ireland who have blushed at some of our Tammany Catholics. And Mr. Ryan's cathedral in Richmond was received and consecrated without one comminatory rite against tainted wealth. But we know of no Protestant Church that is entitled to cast a stone on this account. The truth is that all churches, under the free system, have to take their own wherever they find it, devoutly hoping that the Lord will sanctify the gift. And as for Church in politics, we would back the Methodists against the Catholics, any day!

All in all, this Catholic celebration is one in which the whole city may take an interest, and a certain pride. If of nothing else, we may be proud that a great deal of the former narrowness has passed away. Thinking broadly of the Church as a school in public righteousness, we may be grateful for every steady and powerful teacher of goodness, like the Catholic Church. The old misunderstandings and enmities are happily gone. No one would think of bringing out to-day a new edition of "Kirwan's Letters"—they have only an historic interest. More and more is the world coming over to the position of George Eliot's dear woman who said that if there was any good to be got in this world, mercy knew we were in need of it.

(*The Globe, Wednesday, April* 29, 1908.)

To the million and a quarter Catholics of this community the present church festival cannot fail to bring an inspiration of patriotic as well as of religious fervor, while to the millions without

the Church the allegiance and loyalty of hierarchy and laymen to the things for which this nation stands must give the celebration a large claim upon their enthusiasm. Cardinal Gibbons in his address of yesterday said that he regarded the selection of John Carroll as the first Bishop of Baltimore as a most providential event for the welfare of the American Church. "For if a prelate of narrow views, a man out of sympathy and harmony with the genius of the new Republic, had been chosen, the progress of the Catholic religion would have been seriously impeded." And what the Cardinal said of his predecessor might be said in turn of the Cardinal and of other American prelates. Men like Gibbons and Archbishop Ireland have not only taught religion. They have as well taught patriotism and reverence for the institutions of democracy. Their influence has sunk deep and become representative, so that when we think of the relation of the Catholic Church to the American State we almost inevitably adopt the terms provided by these Church officers.

The significance of this is realized when the recent history of Church and State in Germany and France, and even in Italy and Spain, is considered. It does not help things when either a Bismarck or a pontiff has to go to Canossa, and since the early history of the United States such a thing has not been necessary in this country. It was legally possible for the Colonies to make ecclesiastical and religious discriminations. And various colonies made them. It has always been constitutionally possible for the states—as distinguished from the national government—to make them. And some states in their earlier history did make them, clearly as these discriminations were at war with the genius of our institutions. But that time is gone; even the times of the A. P. A. and the "Rum, Romanism and Rebellion" agitation have disappeared to return no more. The Catholic Church has become a buttress of republican government in the United States. And broad has been the spirit of the government toward that Church, as witnessed, for example, in the purchase of the friars' lands in the Philippines. A reciprocal generosity of sentiment has sprung up which should gain strength greatly as the years pass by.

To priest and layman of discerning mind and broad sympathies, to men of modern spirit, such a festival as that now celebrating opens wide vistas of rich possibility. The Catholic Church as much as any other, and more than most other churches, merits the approval of the civic commonwealth.

(*The Evening Mail, Saturday, April* 25, 1908.)

The centennial of the creation of the Catholic Archdiocese of New York, which begins to-morrow, is not so much a celebration for the city to watch as for it to get into. It concerns us all in some sense, for the history of the Catholic Church in the last century is bound up with the history of the metropolis. The growth of one has been the growth of the other, and even more swiftly than the growth of the city has been that of the Church. It leads all other communions in its membership, and by a great margin. There are 1,200,000 Catholics in the metropolitan district, 317 churches and 186 chapels; and a property in land and buildings within the Archdiocese estimated at about $54,000,000.

A Century of Catholicism.

These figures scarcely suggest the contributions of the Church in this Archdiocese to every aspect of the city life. Its effective work for temperance, its large and finely administered charities, its primary and secondary schools, its devoted guardianship of the family as the central institution of a Christian civilization, its regiments of distinguished men, leaders in the professions, in civic life and in humane endeavor, all are items in a total, pride in which is no more confined to the limits of the Church than its influences and benefits have been to its own communicants. The Cathedral of St. Patrick's, the largest and stateliest ecclesiastical edifice in the city, symbolizes in more than one respect the position of the Catholic Church in the city's history.

There is one aspect of the work of this archdiocese that is unique, so far as this country is concerned, but that has a parallel in the earlier history of the Catholic Church. A century ago, when old St. Peter's, in Barclay street, was the mother church, most of the Catholics of the city were Irish. There has since

come into their fellowship a vast multitude from other lands—Rhine Germans, Italians, Poles, Hungarians, Bohemians, Slovaks, and a dozen other smaller races. To them the Catholic Church of this jurisdiction has indeed been "the Church universal." It has been the same bond of union, the same solvent of racial differences, that it was in the earlier days of Christendom, when another and still mighter migration accompanied and followed the breaking up of the Roman Empire, and warring nations of alien tongue, succeeding to the inheritance of the Cæsars, yet acknowledged the leadership of the Pope.

The harmonizing, unifying, fraternal work performed without friction by the priests of the Catholic Church in this city, among the strange races that have come to it from other lands, is a spectacle that gives the pioneer service of Catholicism a contemporary setting, and must command admiration, and something more.

(*The Evening Mail, Wednesday, April* 29, 1908.)

American institutions and American Catholicism have had only harmonious and beneficent reactions upon each other. One side of their relations is shown in the consistent patriotism and high services of Catholic citizens, to which Washington was one of the first to bear testimony. The other side is declared in the circumstances of the centennial of this diocese, now in progress.

No other city in the world could duplicate in every respect the larger incidents of this celebration, if we consider the number of Catholics represented in it, the extent and difficulty of the field covered by the clergy, the civic effectiveness of the laity, and all the intanglible factors that enter into the civil status of a church.

The American idea and the ideals of Catholicism are both vindicated in this centennial.

THE CATHOLIC JUBILEE.

(*Staats-Zeitung, Monday, April* 27, 1908.)

In this free country, where the separation of State and Church was made a fundamental principle of our political institutions, every

religious community which has come to a prosperous development can claim with good reason that for its standing it has to thank its own inherent value.

Indeed, the enormous growth of the Catholic Church in the United States and the position which she holds to-day in America have been produced by exterior influence less than by her own inherent moral power.

In the valuation of this power not only the number of the followers of this Church can be deciding, although the numerical strength must also be taken into consideration. For the value of any mission of culture is not completely independent from the number, as it is vital that the benefits of such culture may affect not only individuals but the masses. This consideration toward the masses of the people evidently has helped the expansion of the Catholic Church in this country, and has won for her besides her communicants friends and well-wishers wherever democratic ideas, such as are the foundation of this country, prevail amongst the people.

It is but natural that in this writing only those works and acquisitions of the Catholic Church can be taken into consideration which are not of a purely religious nature, but which belong to the general domain of morality and of public welfare. In the first place reference must be made to the numerous works of individual and public charity and benevolence, which, under the care of the Church, have produced unlimited good and softened many a bitter sorrow.

The coming of immigrants from Catholic countries was a considerable factor for the numerical increase of the Catholic Church. The importance of immigration has never been underestimated by the Church, and the whole character of the Jubilee by which, this week, the Archdiocese celebrates the centenary of its founding shows that the immigrants' faithful co-operation in the vast organization is appreciated. As this day of remembrance contemporarily forms a commemoration of the works of the whole immigration in the New World this Jubilee commands proper participation on the part of all immigrated elements and their descendancy, and of all the many congratulations which are being extended on the

occasion of this Jubilee there is none more sincere and hearty than the one which the immigrant and his children and grandchildren are tendering to-day.

At her Jubilee to-day the Catholic Church can well be proud of the perseverance with which she has succeeded in securing herself the liberty guaranteed her by the Constitution, this without infringing on the rights of any religious community. It is to be regarded as a blessing for our country that the enforcement of this claim for equal rights has not caused the formation of political parties with special religious doctrines. There was imminent danger of this, and this danger still exists in a certain way. For it is clear that behind all those efforts of intolerance, of which prohibition is a result, stands the influence of religious communities. So far it has been the part of wisdom of the Church that she has kept away from such narrow-minded efforts, and there is good ground for the belief that it will remain so in the future.

Interference with personal liberty, as is nowadays recommended by a great number of sensational preachers, is in direct contrast with the tendency which has so far been followed on the Catholic side.

Deviation from this plan would be a disappointment to all those who are of the opinion that in the domain of personal liberty the Catholic Church will ever withhold herself from the entanglements of a narrow-minded bigotry. Only recently Cardinal Gibbons, the Primate of the Catholic Church in this country, and other prelates, with much publicity, has declared a thoroughly liberal policy, in rebuke of those, who, infected with the craze for prohibition, desired to exercise their religious influence for the spread of intolerance.

A pure family life is the foundation of a strong race. The sanctity of the marriage tie, that is, insurance of matrimonial alliance against hasty contraction and frivolous abrogation of the same, is a fundamental condition of a pure family life.

In this respect the Catholic Church has earned for herself and the country at large credit which is securing day by day a greater recognition, and this deservedly. For in view of the ever increasing cases of divorce, with all their shameful accompaniments, and

in view of the moral degradation which are evidenced in this condition, brings out the necessity of a more stringent regulation more forcibly every day.

In the above, reference to the solicitation of the Catholic Church for the welfare of the immigrants has been made. Nowhere has this care been better exercised than in the preservation of the mother tongue of the immigrants. By conserving the language the preservation of the love and affection for the old country went hand in hand. In contrast to the undue haste with which the remodelling of the immigrant into a full blooded American citizen is generally effected nowadays the Catholic Church has made it incumbent upon itself not to facilitate this remodelling process by artificial means, but to let it run its natural course.

The reformers of to-day have yet to offer proof that their method is better than the old reliable one which has produced good American citizens out of the millions of immigrants without necessitation of the loss of their mother tongue and the love of their birthplace. Therefore, through the language of every race the great mingling process in the national melting pot, which is of such vital importance for the evolution of the American people, is carried. The German language has never had a safer refuge than the Catholic Church and its schools. Without desiring to underestimate the importance of the other elements which have co-operated in the preservation of the German character and language in this country, we must admit that in many cases the language would have ceased to exist had not the Catholic Church interested herself in its behalf. It would be unfair on the occasion of the centenary if the Germans did not appreciate the thanks which are due the Catholic Church in the preservation of the German tongue.

A CLOSING WORD.

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BY

WILLIAM WINTER.

The historian of the progress of human thought during a hundred years,—let us say, from 1808 to 1908 where we now stand,—would find himself confronted with a theme of vast import and perplexing difficulty. The mere mention of the changes that have occurred within that century,—changes in national relationship, forms of government, popular opinions, manners and customs, methods of education, facilities of world-wide intercourse, the character of the Press, the regulation of traffic, the employment of books, the status of the learned professions, and the condition of the people, all over the civilized world,—would seriously tax his faculty of enumeration and largely augment the volume of his narrative. The critical analysis and exposition of those changes would present a task of formidable magnitude. All those results, seemingly of time, are, of course, referable to the gradual emancipation of the human mind from the inheritance of circumstance and the multiform shackles of the Past. But such an historian, while delving amid a multiplicity of discordant movements and a myriad of unclassified details would discover one institution stead-

fastly pursuing a pre-ordained course and never deviating from a distinct purpose. He might admire it, or he might censure it. He might sympathize with it, or he might antagonize it. He could not fail to perceive and to declare its clear design, its inveterate zeal, its iron stability. That institution is the Roman Catholic Church. Many schisms have occurred, within the century that has been designated. Many varieties of religion have made themselves manifest (in England, according to one French visitor, there are "five hundred religions and only one sauce"). Many sorts of clerical leaders have arisen, expounding the novelties, subtleties, and variable features of their several creeds, and pouring forth upon the multitude the seething torrents of their inflammatory eloquence. Many new faiths have been invented and many wild organizations of eccentric proselytes have been formed to avouch and sustain them. In many ways, and in many countries, the complexion of human affairs has greatly changed. But the Roman Catholic Church has never wavered in its design of religious predominance; has never faltered in its pious labor; has never departed from its direct path; and now, accordingly, reaping the reward of devotional persistence, it has been able to celebrate, with wonderful pomp and splendor of accessorial embellishment and amid fervid public enthusiasm, a complete, indisputable religious supremacy in the greatest of American cities. To

an impartial observer the latent significance of that celebration,—involving, as it did, one of the most impressive pageants ever seen in our country,—declares itself in one word, *Sincerity*. The Roman Catholic Church has prospered, has advanced, has conquered its pre-eminent position, for the simple reason that, whatever may be its defects (and nothing on earth is perfect), it *believes* in something. It has a definite faith. It does not theorize and speculate. It does not vacillate. It treats human beings as spiritual beings, inevitably destined to survive physical death: not as animals, possibly destined to survive, possibly destined to perish. It admits no doubt. It explicitly states its doctrines and it never compromises about them or surrenders them. Its bed-rock is sincerity. That is the foundation of Roman Catholic Power; and it may be doubted whether at this hour there is any other Christian organization in the world so compactly formed and so powerful within the limits of its realm. Persons who do not believe in anything (of which class there are great numbers) are, necessarily, at the mercy of the winds and waves: they never rest anywhere. Their condition may be fortunate, or it may be deplorable; discussion of that matter would be inappropriate here. The persons who believe in something that can be definitely formulated are, at least, anchored somewhere; and, in a world of chance and change, it is not difficult to com-

prehend that such persons find immeasurable comfort in their belief. The Roman Catholic Church has provided that refuge for its adherents; and, because it has adhered to its convictions and never pretermited its devotional labor, it has pervaded almost every part of the world with a practical influence. Upon the rationalism, validity, or authenticity of its doctrines the present writer offers no comment. He is a mere spectator; a mere recorder. He has been asked to write this conclusion of a plain, straightforward, non-sectarian chronicle of a moment historic event. He can only testify that, having closely observed Roman Catholic worship, sometimes in the most opulent temples that the Roman Catholic Church possesses in the capital cities of the United States, England, France, and Germany, and sometimes in clay-built fabrics in the bleak wilderness of South-Western America, he has everywhere discerned the same underlying motive—absolute belief, absolute faith, absolute, passionate sincerity. That was the meaning of the recent stately procession in the streets of New York, a multitudinous retinue, led by the Princes of the Roman Catholic Church and composed of its devoted followers. That was the meaning of every splendid scene that illumined the beautiful Cathedral. That is the dominant Thought imparted by the magnificent pageantry of the great celebration. Let that be the Closing Word.

ERRORS.

Great care has been exercised in the preparation of this book—proofs having been read and revised and revised again by the principal persons quoted or concerned.

Notwithstanding that care some errors, due to conflicting statements and reports even more than to the stress of haste, crept into "The Catholic Centenary."

All such errors which were not discovered until after the plates were cast and the body of this volume printed are here corrected.

Page 4. After line "committee of the clergy" read: "General secretary, Rt. Rev. Mgr. P. J. Hayes, D. D."

Page 6. After line "The Lay Committees," read: "General Secretary, Charles Murray."

Page 13, line 29: Read "mixed marriage contracted" for "Catholic marriage blessed."

Page 25. In twelfth line, read: "He was born sixty-eight," for he was born sixty-nine."

Page 44. Eighteenth line, read: "Father Kohlman," for "Father Coleman."

Page 46. Tenth line, read: "Mr. and Mrs. Thomas Kelly," for "Mr. and Mrs. Eugene Kelly."

Page 51. Thirteenth line: Read "Keily, of Savannah," for "Kelly, of Savannah."

Page 71. Twenty-sixth line, read: "Of New York," for "of Armagh."

Page 80. Tenth line, read: "church," for "cathedral."

McNALLY, Augustin.
The Catholic centenary.

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